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OPEN LETTER TO HON. SUMNER WELLES FORMER ASST. SECRETARY OF STATE OF THE UNITED STATES

My dear Mr. Welles:

THE title of your book, "The Time for Decision," is apt indeed. The sooner the basic attitude of the great American Commonwealth toward the problems of peace is decided the better it will be. Upon the character of this decision there will depend the future of Europe, and it will also have much to do with our relations to the rising powers of the East. So far as your long-range purposes are concerned, people inspired by the principles of Christian Democracy will agree with you. You reject a return to the game of power politics which, attractive as it is in appearances, is so profoundly deceptive in reality. You emphasize that the ultimate moral consent of all peoples, including the vanquished, will be needed to make any peace endure. Your reference to the work of Pope Pius XII as "one of the constructive forces working for the regeneration of mankind" makes it clear that you have an open mind in regard to the religious factors involved in the shaping of a new world.

A "Time for Decision" is also a time for frankness. Many of those who agree with you regarding your ends are of the opinion that some of the practical means which you propose tend to nullify the good you are seeking. This applies in particular to the treatment proposed for Germany. It cannot be understood upon the basis of the ideals which you lay down yourself so eloquently, and it could easily be explained in terms of those power politics which you reject.

Your references to Germany are of two different kinds. On several occasions you make it clear that if it had depended upon you to shape the peace in 1919 you would have done what could have been done to encourage the democratic forces in Germany, in order to make it "easier for a real Republic in Germany to succeed." Also, when you take up Dr. Brüning's desperate struggle against the floods of economic depression and the political radicalism that thrived upon it, you

leave no doubt that, had it depended upon you, the necessary measures would have been taken at the right time.

On the other hand, the horrible things which Hitler has done to Germany, and then to other nations in the name of Germany, have obviously tended to eliminate from your mind those views about the principal axis country which you had previously formed upon the basis of your own diplomatic experiences. Some of the stereotypes of wartime historiography, as set forth in the writings of Lord Vansittart, Emil Ludwig and others, have found their way into your book. The views of these writers imply an indictment of the people of Germany as a whole. This indictment runs counter to the advice that Edmund Burke gave to his countrymen when, in his famous speech on conciliation with the American colonies, he said: "I do not know the method of drawing up an indictment against a whole people." Pius XII, in his vibrant allocution of June 2, 1944, reinforced this warning when he said that the guilt of war "cannot easily be laid to the account of the peoples as such." And Professor Hanna, of Columbia University Law School, even more positively, reminds us that it is a cardinal principle of western civilization that guilt and punishment are strictly individual matters.

Whenever an entire social group, be it a minority group like the Negroes in our midst, or an entire people, like the people of Germany, behaves in a manner foreign to the behavior of other groups, we are confronted with a social phenomenon which calls for a social explanation. It so happens that for an explanation of much of recent German history we only have to turn to the Founders of the American Republic. So far as militarism is concerned, it is discussed by Jay and Hamilton in Nos. VI and VIII of the Federalist papers. Both agree in placing the responsibility upon the objective factor of geography. Whenever a nation finds itself in an exposed geographic

position, it will need a strong army to defend itself. Hamilton has described the consequences in language deserving to be called classic:

"The perpetual menacings of danger oblige the government to be always prepared to repel it, its armies must be numerous enough for instant defence. The continual necessity for their services enhances the importance of the soldier, and proportionably degrades the condition of the citizen. The military state becomes elevated above the civil. The inhabitants of territories, often the theatre of war, are unavoidably subjected to frequent infringements on their rights, which serve to weaken their sense of those rights; and by degrees the people are brought to consider the soldiery not only as their protectors, but as their superiors. The transition from this disposition to that of considering them masters, is neither remote nor difficult; but it is very difficult to prevail upon a people under such impressions, to make a bold or effectual resistance to usurpations supported by the military power." (pp. 43-44)

This one paragraph of Hamilton's exceeds in value the volumes upon German militarism produced during the last thirty years. It is accurate not only in the description of symptoms, but it does what the volumes which are so popular at the present time fail to do: it gives an explanation. From Hamilton we learn why militarism develops in one country and not in another. There is no shallow indictment of the other people's moral qualities. It follows that people in a well protected geographic position should deem themselves fortunate and, instead of resorting to moral blame of others who are in a less felicitous position, they should unite with them to find a remedy. That remedy, for the thirteen American commonwealths in 1787, was a closer union, which made it unnecessary for them to arm against one another. Is it not possible that the same solution might be found for the Europe of today, wherein some superior authority might be established which could give to each nation the security it needs? It is obvious that a continent with as many differences as Europe could not, for the time being, achieve as close a union as the United States, but a looser federation, supported by a worldwide system of collective security, could be established.

Before I proceed let me add that militarism is only one of the several rival factors in German history after the Thirty Years' War. (That war, incidentally, brought the effects of an exposed geographic position home to Germany so forcefully that about half of her 16 million people perished. Large parts of the country, including Brandenburg, had to be repopulated with the help

of French, Dutch, Austrian, Swiss and later, Slavic settlers.) As in all other countries, there were active social forces, including those making for democratic government. Unfortunately, the scales of history were weighted too heavily against them. Also, we should bear in mind that the effects of militarism have manifested themselves in countries other than Germany. When, in 1439 the King of France proposed to the Estates General, assembled in Orléans, that some of the troops collected during the Hundred Years' War be organized into a standing army—which France was the first country to establish, followed in this order by Spain, Sweden, and then, at the end of the Thirty Years' War, by Brandenburg-Prussia—Thomas Basin, the Bishop of Lisieux, uttered the following prophetic words:

"Our military organization will soon force the other nations to create permanent armies: at the first difficulty, the peoples will come to blows, and Europe will always be in trouble. Lastly, liberty is lost: everybody is at the discretion of this armed force: it is the greatest flood which can reach a nation."

France was the first country in Europe to lose her liberty in the manner predicted, and then there followed the first of her two periods of large-scale aggressive wars. Those who have read the moving letter addressed to Louis XIV of France by his former teacher, Bishop Fénelon (for the text see *Social Justice Review* for January and February 1943), will have realized that many of its passages could be applied, without changing a word, to the conquests of Hitler.

Then, in Germany, there followed Frederic II's aggressive wars against Austria. Next came the wars of Napoleon. The Napoleonic legend, so skilfully fostered by men like Emil Ludwig, has tried to cover up the sufferings which these wars created. Contemporary records, however, are filled with the unhappy details of long years of suffering. Nor should we forget that the twisting of the moral fiber of his own people, which Napoleon effected, rather closely parallels what Hitler did to Germany. Benjamin Constant, in his book on "Conquest and Usurpation," has analyzed admirably this situation, and Helen Byrne Lippmann has edited significant passages in a little book called "Prophecy from the Past."¹⁾ Whoever has read this book—and there is a moral obligation for all, who write about Hitler and the

¹⁾ Published by Reynal & Hitchcock in 1941. The Council on Books in Wartime could render an important service to the cause of elementary truth and justice, and to that of a durable peace, if it were to reprint the book in a cheap edition.

people of Germany to read it—will realize that the peculiar pattern of the relationship between a cynical force from above, and the frantic response of a suffering multitude from below were, in nearly every detail, the same in France at that time as they are in Germany at present.

This leads us to the subject of tyranny which, indeed, reveals a much more important aspect of the current lamentable state of Germany than does militarism. President Roosevelt was right when, in a recent press conference, he suggested that the current struggle be called "the Tyrants' War." Tyranny as the Founders of the American Republic knew so well, and as Plato was the first to explain, does not arise from any "authoritarian" force at the top in a country, such as a general staff whose members we make into supermen by assigning to them the part of a hidden force controlling the entire history of their country. Tyranny is born out of the opposite extreme: A weak democracy, which is on the verge of anarchy and civil war. Nobody plans it, nobody "invents" it—it just creeps upon a people because democratic government was incapable of securing that reasonable degree of authority without which there can be no liberty. Then, the leader of one of the rivalling groups takes over, by force and by fraud, and, as Plato explained so comprehensively, and as Aristotle and St. Thomas Aquinas repeated so effectively, the elements are let loose which call upon the beast in man to come to the fore—the beast which, itself driven by fear, multiplies terror and death all around.

It was Edmund Burke again who said that "Tyranny is a weed that grows in any soil." It needs to be cultivated, of course, which means that the forces of democracy need to be weakened to such an extent that the rise of the tyrant becomes possible. It is not possible to describe in detail how this happened in Germany. You yourself, Mr. Welles, state that the victors of the first world war made no efforts to strengthen the truly democratic elements in Germany; Clemenceau in fact, on behalf of the Allies, scornfully rejected the very idea of doing so. Let me draw your attention to the fact that by what may be a slip of the pen you apparently state on one occasion the true guardians of democracy in Germany are people like Karl Liebknecht (p. 16). His plan was a German soviet State, linked up with the State of Lenin and Trotsky, which at that time adhered to the idea of world revolution in practice as much as in theory. That Liebknecht was

assassinated by army officers after he had been imprisoned, incriminates the assassins, but it does not do away with the fact that the victim would have been willing to apply terror on a large scale had he succeeded.

The details of the development of a state of near-anarchy in Germany are surprisingly similar to the details of the same condition in Italy, where there was no military tradition to speak of. In both countries the post-war period created great difficulties. The worst circumstance, however, was the absence of a democratic government worthy of the name, which might have been able to solve those difficulties according to the rules of the democratic game. Both had proportional representation, and they were the only large countries which had adopted that system of voting and the only ones which came close to carrying it to its logical conclusion. Proportional representation, when fully applied, entails a denial of the need for integration. Majority rule is the one device by which a democracy can overcome the factors that divide it; if it is cast aside, a country is at the mercy of many an incident which it might otherwise be able to control.

From this consideration it would seem to follow that if, both in Italy and in Germany, another attempt is made to establish democratic government, this time with the help of the majority system, it might prove successful. You yourself say, Mr. Welles, that if you believed in the success of a new democracy in Germany you would be the first one to advocate it. You are, of course, right when you say that democratic government cannot be imposed from without, but that it must grow from within. Louis P. Lochner has told us that in Germany "a front of the decent people" is "rapidly in the making." Its members have made elaborate plans for "the day after," and, in fact, a Catholic paper reported not so long ago that a meeting had been held in Switzerland which had announced a new cabinet. (It is interesting to notice the blackout of such news in our daily papers.) It would hardly be long before such a government would try—would have to try—to establish its moral authority on the basis of free elections. You seem to hold that the attempt would not succeed. Perhaps you are right, but then this is one of the questions that only an honest experiment can prove. If you should demand that such an experiment be blocked, would this not mean that you take for granted what remains to be proven?

Let it be added that we need not "take a chance" when permitting such an experiment. We can occupy all of Germany for a time, then reduce the occupation to certain key positions, and always retain such a preponderance of military striking power for our friends in Europe and ourselves that it would be possible to resume complete control of Germany in short order. This much we have every moral right to do. But does a democracy have a moral right to deny democratic government to any other country? How long would the moral conscience of our people tolerate such a policy?

If a democratic Germany could be established, you would, I am sure, drop the demand for a partitioning of Germany which, even in your opinion, is a mere substitute. It seems to me, however, that this substitute has grave drawbacks of its own, to which attention should be paid before we embark upon a course which might soon prove to be wrong. Before discussing this matter, I should like to emphasize the difference between what in Germany is called "federalism" and what is called "separatism." The former is based upon the belief that centralized government is an evil everywhere, and in Germany in particular. Germany ought to be a true federation of states. Such a federation excludes the continued existence of Prussia as she now is; this State would have to be divided into certain constituent parts, which practically means that every Prussian province would become a State of its own. This is the solution advocated by most of the leaders of the Christian Democratic school. Personally, I have never missed an opportunity to support it, even when it had to be done at some risk.

This risk arose from confusing "separatism" and "federalism." Separatism has come to mean the separation of a part of Germany from the rest, dictated by the power politics of some foreign state. The historic precedents are the events in the Rhineland and the Palatinate between 1919 and 1924. At first there was general confusion between federalism and separatism. There were many who wanted merely an independent Rhineland within the framework of Germany, and the anti-Christian activities of Adolf Hoffmann, who was Minister of the Interior in the (revolutionary) Socialist cabinet of Prussia, gave the movement added impetus. Some, however, were willing to play the game of the French militarists, who wanted to secure the frontier on the Rhine which the Treaty of Versailles had denied them.

Inevitably, the activities of the separatists hindered the federalists, and as a result all political parties of the Rhineland agreed, in April 1921, not to discuss the separation of that province from Prussia until the military occupation had ceased and all danger of mistaking federalism for separatism had ended.

Of those who are to be called "separatists" in the proper sense of the word some may, in the beginning, have been "idealists." So far as the motley crew of the rank and file is concerned, one can only repeat the Bible's characterization of the gathering in Adullam's Cave: "And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves under him, and he became a captain over them." Their mainstay was the French army of occupation; in the English and American zones they failed for lack of support. They terrorized the people, who in the end rose against them and drove them out, both after their first attempt in 1919 and again after their second attempt in 1923-24, at which time the distress and unemployment caused by the occupation of the Ruhr, and the inflation, played into their hands. Colonel House had called the first Rhenish Republic "an imposture," and the same applies to its successor.

Will the situation be different at the end of this war? To some extent yes. Separatism, in the confused period of transition, will for many be a form of escapism. All the old ideals will seem to have broken down; something new—anything new—will have a chance, simply because it appears new. Therefore, there may be more honest separatists this time than the last time. To these there will be added once again the full complement of the crew of Adullam's Cave. "Those in distress" will include the Nazis. One of my friends, who, in the late 1920's, had made a minute examination of the separatism of 1923-24, later on was amazed to discover that the centers of separatism were identical with the early centers of Nazism. The transition was natural enough; the motive was the same, and the chance to apply violence to their fellow-citizens as welcome as ever. Of Nazis in distress there will be a great many, when German resistance collapses. If the Allied authorities of occupation want to place power into the hands of separatists, many a Nazi will not want to miss the opportunity. However, if experience means anything, it will not be long before the bulk of the "idealists" in

the combination will feel repelled by the methods of the ragamuffins, and the majority of the population will again be in the mood to revolt against the usurpers.

All of this does not mean that the Rhineland, or any other part of Germany, should be forcibly kept within the framework of even a federated Reich. If any territory should want to withdraw, it should not be prevented from doing so. Personally, I would be quite willing to take a chance regarding this matter, believing that as soon as public opinion in Germany has an opportunity to develop and crystallize freely, and in particular if true federalism is established this time, separatism will vanish into thin air. What I object to is the use of force, which you, Mr. Welles, seem to be willing to place behind your scheme. There has been much talk recently about the Nazis going underground. By and large, such views are the result of a fear complex; Nazi might has been so great for many a year that people have become defeatist, and no longer believe that it is possible for democratic government to absorb the decent elements drawn into the orbits of Naziism, and to punish the rest. But must we too believe that the Nazis are that good or that democratic government, if given the instruments of power that it needs, is that bad? If there is little need of fear that the old Nazis may go underground, there is reason to be apprehensive about such neo-Naziism (or neo-Communism) as might be bred by the same factors which produced the old Naziism, and which will be strengthened by the disposition to violence which is one of the legacies of Naziism, Fascism and Communism the world over. If we were to give to those, who want to exploit such tendencies, a patriotic motive, in the form of a forcible partition of Germany, we should only have ourselves to blame.

Fortunately, Mr. Welles, a partition of Germany is, for you, not an end in itself. It is desired only to produce security for the people of Germany as well as for the rest of Europe. If partition were necessary to establish security, I would agree with you. But is it necessary? Mr. Churchill, in his speech to the American Congress emphasized that in March 1936, when Hitler remilitarized the Rhineland, he could have been stopped without anyone firing a shot. Professor Birdsall has this to say on the matter:

"When Hitler himself accepted Locarno as valid, and subsequently denounced the pact, he provided the French and British with the soundest legal and moral

case for action—and we now know that action would have been effective without a struggle. That the two governments declined to act—with consequences disastrous to themselves—is no criticism of the Rhineland provisions which they refused to enforce. Subsequent history has demonstrated, not disproved, the adequacy of those provisions for French security."

If the provisions of the Treaty of Locarno are restored; if it is made impossible—as is our intention, and rightly so—to prevent any German government from rearming, as Hitler did after he came into power, the security of France, or any other country, against aggression by Germany will be no problem. (Aggression by other countries is another matter, and if we concentrate on Germany and Japan alone, it may well have the result of deflecting, with disastrous consequences, attention from others who might become the aggressors of the future.)

There is this last consideration. Ultimately, as you agree, peace must mean co-operation among the peoples of the world, including the vanquished. A forcible partitioning of Germany would seriously interfere with such co-operation. In particular, it would serve to embroil again the people of France and the people of Germany. It is time for them to shed the hallucination of each other as the "hereditary enemy"; let us give security to both against each other, and against anyone else, and then protect and promote the germs of popular co-operation between them. These germs seemed ready to ripen between the Treaty of Locarno and the onset of the depression. Their effect is not entirely lost, and can be found even among the members of the French resistance movement. It is easy to choke off these beginnings, but should we not encourage them to grow and to complete the work this time which the combination of the depression and of radicalism frustrated the last time?

It was necessary to make these remarks. I hope, however, that it is clear that they imply a disagreement as to means rather than as to ends. During the period of postwar disillusionment, to which, I think, we are close, the work of international co-operation will need all the helpers which it can secure. Your recommendations in regard to Germany, Mr. Welles, tend to alienate, I am afraid, the sympathies of many who would like to co-operate with you in the great task ahead of us.

Respectfully yours,

FERDINAND A. HERMENS, Ph.D.
University of Notre Dame

ETHICS AND ECONOMICS

I.

IN the sphere of public policy the wheel has turned full circle and the twentieth century is adopting the legislation of the fourteenth. In my career as a lecturer and teacher of history I have often found it necessary to adopt the form of *apologia* when speaking to popular audiences and classes of students on the Statutes of Wages such as that of 1357 in England which restrained laborers from demanding higher wages. It was a scandal and a stone of stumbling to the modern democrat that the law should thus, as it seemed, openly take the side of the employers against the workers. It sounded even worse to talk of "lords" instead of employers and the very term Statutes of Wages has carried with it highly unfavorable associations of feudal oppressors and helpless serfs.

I did my best, of course, to explain that the medieval system of regulation of wages belonged to the system of regulated prices, and that national regulation, as represented by the parliamentary enactment of 1357, became necessary because of the breakdown after the Black Death of the earlier customary standards. My facts and my logic were not challenged but I always sensed in my hearers the feeling that excuses were being offered, and to excuse is to accuse, and that labor in the modern age can congratulate itself on having no legal barriers to the wages it may demand.

We are all of us subjects, we might say victims, of prejudices of which we are hardly conscious, which we breathe from the mental atmosphere in which we live, and we are scarcely capable of changing our own thoughts unless a corresponding change takes place in the thinking outside us. In 1938 it would have sounded like wicked madness in the United States or Canada or England to have proposed "wage-freezing" or "wage ceilings" and other drastic forms of economic regulation which are now universally accepted with more or less equanimity. I daresay that I could now get an audience of labor unionists to recognize that such medieval legislation which formerly scandalized them was symptomatic not of the weakness but of the strength of labor. Economic conditions in the second half of the fourteenth century favored the sellers of labor, which had been made scarce by the Black Death,

and the rest of the community needed protection. There has been no need for maximum wage laws in modern times, except during war, because the workers have been weak and the employers have had the advantages of "natural" economic conditions.

A great revolution in economic policy has taken place before our eyes. What has economic science to say about it by way of direction? The answer is, absolutely nothing. Economic science disclaims all function of direction, it merely observes and analyzes and points out relationships of cause and effect; it is professedly non-ethical for it does not prescribe ends or policy, and it has no measure of values except that of money. This is not the place to discuss the old question of the proper nature and scope of economic science. The single point I wish to make is that we are now committed to a policy of the regulation of wages; we no longer trust to the operation of the law of supply and demand; we have deliberately enacted positive law against economic law but our positive law in the matter of wages is an emergency edict, a stopgap effort to prevent interruptions of the war effort, which doubtless must be a main preoccupation during the present crisis, but we have no principle of equity in our regulation. The word "freezing" of existing wages that has been so readily and universally adopted is an admission of our acceptance of accomplished facts, regardless of the justice of the situation that we attempt to stereotype.

The policy of regulation did not begin with the setting up of the National War Labor Board; for some decades past there have been conciliation and arbitration boards with more or less authority, whose function has been that of regulation, or setting rules for wages. The pre-war boards themselves were dominated by the idea of simply putting an end to the disputes which came before them, of avoiding or terminating stoppages of production. Expediency, not principle, was the guiding factor, and when any boards were daring enough to seek for a more stable basis they encountered not only the inevitable practical difficulties but theoretical rebukes. In 1935 Mr. J. R. Hicks, lecturer in the London School of Economics, published a book, "The Theory of

Wages," in which he says, apropos the functions of arbitrators in industrial disputes:

"It is difficult to get out of the minds of arbitrators the notion that their function is in some way judicial—and this in its turn induces a legalistic approach, which has remarkable consequences in the field of industrial relations. For lawyers think in terms of rights, and so do Trade Unionists. A legally-minded arbitrator cannot fail to be impressed by Trade Union claims, couched in terms of rights, to a customary standard, to fair wages. Unless he is uncommonly perspicacious, he is likely to be more affected by the feeling of the justice of such claims, than by any apprehension of the consequences of successful Trade Union pressure, of which, too often, he has only a dim idea. It cannot be too clearly recognized that in an arbitrator, legalism is a bias; the arbitrator's job is to find a solution that the disputants can with advantage accept, not to impose a solution that seems to him fair and just."

Mr. Hicks gives us a quite candid expression of the view that the concept of rights is incongruous with economics, and this view is implicit in most modern teaching of economics, derived from the classical school, though it is seldom stated so boldly. Moreover, it is a disconcerting fact that the successful arbitrators are often men of tact and resource who are very shy of general principles. Lord Askwith, a British Government official who temporarily obtained a reputation for wizardry in calming troubled industrial waters, has written a book, "Industrial Problems and Disputes," telling of his experiences. It is a book full of good sense and humor, but if Lord Askwith was guided by any principles of economic justice he does not disclose them, and the reader of the book gathers that the one essential qualification for a doctor is the right bedside manner. Personality counts for a good deal but it is not everything and Lord Askwith's wizardry could not prevent the calamitous development of industrial strife in Britain culminating in 1926 with

the General Strike and, what was really more disastrous, the national coal strike which lasted eight months.

There is good reason why those whose job it is to settle a particular dispute should like a free hand to make any practical adjustments which will secure agreement without being trammelled by the necessity of fidelity to general principles. To impose principles on one industry or plant which happens to be involved in a dispute is scarcely practicable if those principles are not generally recognized in competing and neighboring industries. But we now have a situation in which there is an obvious need for some general rules. Wartime conditions have rendered obsolete a fairly recent decision of the Privy Council, the highest legal tribunal in the British Empire, that the appropriate remedy for the breach of a collective agreement is a strike and not an appeal to the courts! The boards to whom the tasks of wage regulation are assigned must be guided and limited by some general rule, though it be nothing better than the Little Steel formula or the freezing of wages as they were at a selected date. Rising temperatures among railway workers, mining workers, steel workers and other strong sections have flooded out the formulas. Wages are still being settled by trials of strength, and the tribunals are being used to register the victories of the stronger rather than to administer a recognized and consistent code. Appeasement without justice creates more problems than it solves. It has become a pressing intellectual task of our time to formulate a doctrine of a Just Price, as was done in the Middle Ages, a doctrine applicable to the remuneration of labor, including management, and to the payments for goods, including capital.

HENRY SOMERVILLE
Toronto, Canada

We cannot assemble for an occasion like this [the Mother and Child Care Exhibition] without thinking of what is happening in the dreadful war at the other side of the world, and how the war seems to grow day by day more savage. It was bad enough when the belligerents began to bomb cities and towns from the air. They gave the excuse then that they were aiming at military targets, but innocent, non-combatant men, women and children were wiped out, whether in London or in Berlin. But now things have got worse. Without excuse or apology, bombs are

sent through the air, not aimed at any military target, but intended just to cause havoc wherever they may happen to fall. It is deplorable that after 2000 years of Christianity the world should be witness to what is happening now. It exceeds anything in savagery that this war or any war has ever yet seen. We have the satisfaction, at all events, that we are engaged in trying, in our own sphere, to do something to build up and not pull down.

MOST REV. DR. MANNIX
Archbishop of Melbourne

SYMPTOMS OF IMPENDING STATEISM

A WELL known English publicist, Massingham, was recently taken to task by the authors of a book on "Food and Farming," reviewed by him. He had objected to their leaning too heavily on the State and on compulsion for the execution of the reforms recommended by them. This accusation they thought unwarranted, while, in his reply, the critic reminds them of certain statements in their volume, demanding a complete reorganization of agriculture in accordance with a certain preconceived plan which, as they admit, would not prove acceptable to those whom it is intended to benefit. What is said by them in this regard is worth remembering:

"The most awkward initial obstacle will be the opposition of the peasants themselves."

Granting his opponents a point, Mr. Massingham continues:

"But, even if they [meaning the two authors] meant to refer to compulsion only in respect of strip cultivation, their proposal is an exact analogy with our own General Inclosure* Act of 1845, in which 600,000 acres of peasant land were parcelled out among the squires, parsons and big farmers and only 2,000 to the peasants. This Act and the Inclosures that preceded it resulted in turning a people of small properties into a landless proletariat, while the early nineteenth century Inclosures produced the Captain Swing Revolt and the Luddite Riots, suppressed by hangings and transportation."

The writer's opponents are, in the end, reminded that there was a time when men were able to accomplish needed reforms without making things worse confounded. "There are countless instances

es," he adds, "of the regrouping of strips by mutual arrangement in medieval and later history (see Tawney's 'Agrarian Revolt in the Sixteenth Century'); to do so by compulsion produced one of the blackest pages of our history."

Before all, it is Mr. Massingham's clever exposure of the authors' idea regarding the peasants and the State deserves commendation, attained by quoting *verbatim* the following passage from their book:

"Yet if, as seems the case in most countries, Christianity no longer possesses the compelling force it had in Grundtvig's¹⁾ day, some other moral appeal must be found instead. The totalitarian States have fostered the concept of the State or 'the Community' to which everyone must dedicate his life and work . . . There would seem to be no harm in urging the citizen to put the State's welfare before his own, provided that the State is pursuing good ends, not bad ones."

This very idea prevails also among progressives in our country. Here is a sentence from Edgar Kemler's "Ethical Guide for New Dealers":

"We must rebuild strong governmental institutions once more . . . We must form ourselves into a solid progressive army behind our heroes. For the new collectivist devices [mark well these words] do not operate themselves, as did the laws of free competition."²⁾

Even those who read as they run should take heed of road-signs such as these. They reveal the tendency to seek not merely Utopia but a State which absorbs the individual, the family and society. All will end, as Edgar Kemler, the Robespierre of the New Deal, admits, in the deflation of American ideals.

F. P. K.

A SOURCE OF MANY EVILS

AT its very inception industrialism gave rise to the abomination of the tenement and slums. While drawing from country districts the hands needed for factory work, enterprisers either built cheaply constructed rows of tenements for the workers or left to speculators the task of providing "homes" for the new generations of machine tenders. How many millions of human beings, men, women, and children, suffered and were degraded in the past hundred and fifty years by horrible housing conditions, no one is able to say with certainty. The number must be very large, however. What we do know is this: society has paid an enormous price for its neglect to

insist that rentable property should comply with the requirement of an abode suitable for human beings and the cultivation of family life.

For how long evil housing conditions, still common in every community affected by industrialism, have persisted, was brought to our notice by a forgotten poem, "The Borough," by Rev. George Crabbe, LL.B., published in 1810. While its poetical value is small, the description of the life and the religious, moral, civic and economic circumstances prevailing in an English factory

¹⁾ Bishop of the Church of Denmark and founder of the People's High School.

²⁾ Kemler, E. The Deflation of American Ideals. Wash., D. C., 1941, p. 110.

town at that time make of the volume a source which has not, to our knowledge, been tapped by sociologists.

Divided not into "cantos" but "Letters," the eighteenth is devoted to a description of "The Poor and their Dwellings." It is a sordid picture Crabbe draws of the environment in which the poor of his day were forced to live and where "our reformers come not" while "none object to paths polluted, or upbraid neglect." And having, as it were, taken his reader through the "dusty row, by the warm alley and the long close lane," where "we fear to breathe the putrifying mass," the author at last approaches the abode of the poor wretches previously pictured by him:

"See that long board building!—by these stairs
Each humble tenant to that home repairs—
By one large window lighted—it was made
For some bold project, some design in trade:
This fail'd—and one, a humorist in his way,
(It was the humor) bought it in decay;
Nor will he sell, repair, or take it down
'Tis his—what cares he for the talk of the town?"

Crabbe's description of the interior of this ugly tenement reveals disgusting conditions, one of them of a kind which persists in our country even today:

'Here by a curtain, by a blanket there,
Are various beds conceal'd but none with care;
Where some by day, and some by night, as best
Suit their employments, seek uncertain rest."

Greed and usurious practices, in addition to the fallacious superstition of automatic self-cure of economic conditions if left alone, have perpetuated the wretched housing of the poor and helped to create and foster a proletariat even in our country. Wherever numerous individuals and families are crowded into tenements or dilapidated houses of any kind, there are slums. Modern ghettos, into which the poor are herded and where they are kept out of sight. And the "good people" do nothing about it; Catholics at least should remember the warning of Leo XIII: "He who neglects to take up the cause of the poor acts without regard to his personal interest as well as that of his country."

F. P. K.

Warder's Review

Commercial Rivalry Reasserts Itself

EVEN though the burnt sacrifice of human beings offered up these five years to the horrible moloch of war has not yet ceased, the old Adam is already beginning to sow tares which must choke the good seed men expect so much from at the present time. Commercial rivalry may once again fertilize a crop of fear and hate with evil results.

One of Britain's leading journals of finance and trade, the *Statist*, is even now quite disturbed over President Roosevelt's assertion that American enterprisers and workers were developing "a habit of neglecting war needs for the preliminaries of a turn-round to peace production." Which "American habit," so the editorial on "Britain Handicapped" asserts, "has also caused perturbation in British minds, but for a different reason." The British manufacturer "does not want any of the allied nations to obtain a flying start in the post-war journey toward restored prosperity."

If we may believe the *Statist*, and we know of no reason why we should doubt its judgment in this case, there has been, "without the general goodwill and amity of the two nations being as yet seriously affected," in Great Britain "for some

time past a definite feeling of resentment at the different situations which have been created round the American and British manufacturers and traders." It began, "of course," and we are still quoting, "with the too-trustingly conceived original Lend-Lease 'selfless' agreement."

While this agreement is admitted to have been "a master stroke for which both Premier and President deserve gratitude and credit," neither reckoned, so the editorial contends, "on the self-interest of American industry later to be displayed as a prohibition on British industry." Once Britain was, in effect, forbidden to export any goods which contained any ingredients or raw material covered by Lend-Lease, thus continues the complaint, "her traders were subjected to a handicap, both now in war and later in peace, which was never contemplated as part of the price." The immediate consequence has been, according to the *Statist*, "that in Latin America, and elsewhere, legitimate fields of British trade have been lost to American rivals, and it is a very old commercial adage that 'it is easier to open an account than to reopen one.'"

Having discussed various features of the problem under consideration, the revealing editorial at last reminds those concerned, from the Chancellor of the Exchequer downward, that it was necessary to face and comprehend the situation.

They are told: "The fond hope that a series of conferences, pow-wows at Hot Springs and Bretton Woods, and elsewhere, will result in a trade reign of brotherly love, of international self-abnegation and philanthropy, is but a pipe dream. It is not shared by realists."¹⁾

While this conclusion is certainly not reassuring it should astonish no one. Modern man has been taught by philosophers, scientists and economists that he lives by unrestricted competition and survives by seeking to accomplish his own selfish ends. These lessons are not so easily forgotten. They agree too well with man's baser nature.

The Autonomous Commune

IN one of his dialogues with Eckermann, Goethe proved himself a friend of self-governing communes, civil liberty and indirectly an opponent of centralization of political power such as that developed in France to the detriment of the nation.

Not long after he had been advised of the founding by Bremen of a new city on the lower reaches of the river Weser, on territory ceded for this purpose by the kingdom of Hanover, the sage of Weimar told his admiring secretary:

"Frankfurt, Bremen, Hamburg, and Lübeck are indeed splendid; their influence on the welfare of Germany is incalculable. But would they remain what they are should they lose their sovereignty? I have reasons to doubt it."

The full meaning of Goethe's words becomes apparent when one remembers that these cities were the last of the once Imperial Free Cities of Germany, independent republics, enjoying greater rights and privileges than any State of the Union. Frankfort was, however, annexed to Prussia after the war of 1866. In Bismarck's Reich the three Hanseatic communes referred to retained their independence and sovereignty. When Dr. Preuss compiled the Constitution of the Weimar Republic, he may possibly have remembered Goethe's opinion. He warned against the temptation of transgressing the independence of those Free Cities. It was left to Hitler to punish Lübeck by joining it to Prussia. In Hamburg and Bremen self-government no longer exists and we do not believe it will be restored, because central governments in control of all power are the order of the day. The mass favors them, in the false belief that the power in the hands of a strong central government will be used for their benefit and in accordance with their intentions and will.

Friends of the New Deal and the PAC might well consider the following remarks by Max Weber (in "The Protestant Ethic and the Spirit of Capitalism"):

"The effects of the Reformation on civilization were in great part consequences that the Reformers did not foresee, and indeed definitely did not desire, and which often differed from, or conflicted with all they hoped to obtain by their ideals."

"They Wrought in Schools or Fraternities"

MEDIEVAL man was thoroughly convinced that mutual aid and co-operation were means to which the individual was bound to resort with the intention of accomplishing what could best be achieved by common effort. Were not all men brothers striving for the same end?

With the rise of individualism men suffered the loss of this conviction, until in the nineteenth century that shallow but influential moralist Smiles could write his panegyric on self-help.

It appears astonishing, therefore, an American sculptor should, at the very time when his countrymen were exalting individualism beyond its merits, have expressed the belief that Greek artists had "wrought in schools or fraternities."

It was Horatio Greenough expressed this opinion during a visit Ralph Waldo Emerson paid him at Florence, in 1833. He believed that in these fraternities the genius of the master imparted his designs to his friends, inflaming them with it. When his strength was spent, a new hand, with equal heat, continued the work; and so by relays, until it was finished in every part with equal fire.

This was necessary, so Greenough said, "in so refractory a material as stone"; and he thought art would never prosper "until we left our shy jealous ways and worked in society as they."¹⁾

To work in society is something not only sculptors need learn. Most men of today—heirs of the age of individualism—must gain the conviction that they can best serve themselves and others by co-operating with their fellows, to whom they are linked by circumstances which affect their mutual welfare. Nor must the noble thought the sculptor of a hundred years ago had in mind be lost sight of. Men should co-operate not merely for their own good, but also with the intention in mind of accomplishing by united efforts some higher purpose not attainable by a lone individual.

¹⁾ Emerson, R. W. English Traits. Boston, 1857, pp. 11-12.

"Emancipation of the Flesh"

IN these four words one of the dogmas of modern naturalism found expression in the nineteenth century. From the memoirs of Alexander Herzen we know how revealing this emanation of the Western mind appeared to him and the group of students at Moscow who were his intimates. Today, naturalism has won the battle along the entire front established by Rousseau and his adepts, who thought that the "return to nature" included certain habits and customs found to exist among peoples admirably called by them "noble savages."

Glorification of the flesh, in accordance with the doctrines of naturalism, can hardly be carried farther than is done in countries where Christian churches still abound. While perusing a copy of *Time and Tide*, of London, we were attracted to the column of the "Theatre," because a subtitle indicated that one of the plays reviewed was by Strindberg, that strange genius, who, like Goethe's "Faust," suffered the agonies our times inflict on all nobler minds. But the review also speaks of "Peak-a-boo," with Phyllis Dixey presenting herself to the public at the Whitehall, a theatre in the London West End. How she appeared to the writer of the column, he states in these certainly not dubious sentences:

"Miss Phyllis Dixey, fifth year portent, introduces brief and biliously lighted exhibitions of her nakedness with patter and ditties of a gross innuendo delivered in a mincing monotone. It is perhaps as well that people should have the opportunity of wasting time and money to discover just how drearily banal are the mysteries celebrated in honor of commercialized lust. A critic need only state his view that this entertainment is the nadir of unpleasant feebleness."

It is the old story, understood by Heine, although he was himself a rebel against the moral law and the customs of Jews and Christians based thereon. It occurred to him, that theories which it was a pleasure to discuss in an atmosphere of refined luxury, resulted in a nasty and dangerous realism once they had been popularized. We may presume that even such of his contemporaries as George Sand and Beranger would be shocked by the present looks of the things they believed in.

Even ten years ago, Guy S. Claire, former member of Law Faculty, University of Oregon, used the word *administocracy* as part of the title of a monograph on the "Recovery Laws and Their Enforcement." Now we may say, the incubus is here to stay!

Contemporary Opinion

TO avoid granting Negroes their full right as human beings and American citizens, some AFL unions have devised an insulting compromise called the "union auxiliary." Where union-shop contracts are in force and the AFL is unable to supply all the white workers needed, the union permits Negroes to work and assigns them membership in an "auxiliary." Members of these auxiliaries have all the duties which go with union membership, including the obligation to pay dues and initiation fees, but have none of the rights. They are, so to speak, second-class trade unionists, at the mercy of officials in whose election they have no voice whatsoever.

America

What we are coming to is peace through dictatorship. According to the present streamlined "design," Russia will be the dictator in one large region of the earth, Britain the mistress of another, and America the colossus astride a third. (Simultaneously, of course, lip service will be paid to internationalism, and there will even be an international organization with a world court and an assembly of sixty or seventy big and small nations.) Great powers which wish to intervene in the domestic affairs of small nations in their respective spheres will at first meet little opposition. Already the tendency is toward big-power intervention to shape the policies and the personnel of the governments of lesser states. The independence of small nations after this war will depend on the benevolence of the big nations. Some countries will be independent in name and colonies in fact.

This was not always true. A greater number of nations used to be strong enough to resist outside interference in their national affairs, and, besides, they could hope for aid from friends and neighbors. But with the *de facto* recognition of spheres of influence, which in turn translates into political terms the three-power cartel of war-making power, small aggrieved nations will have no means of redress. The monopolistic concentration of strength achieves the same results in the political as in the business field—it crushes the little fellow.

LOUIS FISCHER
*The Nation*¹⁾

1) The Big-Power Peace, N. Y., Sept. 16, p. 316-17.

Both the Republican and Democratic platforms have now endorsed the equal-rights amendment to the Constitution, sponsored over many years by the National Woman's Party. This amendment has in the past been opposed by most Liberals, not because they are against equal rights for women, but because they feared it would mean the destruction of a great mass of special legislation, built up over the years, for the protection of women against special industrial hazards. In all this time, the proponents of this legislation have never yet, so far as we know, successfully answered this objection. Now that things seem to be going their way, perhaps they will pay real attention to this serious issue. *The New Republic*

A true political economy will start with the Land and Man in the center of the economy—money will lie at the periphery. A false economy will think of money as the center of all, Man and the Land will lie at the periphery . . .

Therefore I say a peasantry and money in the light of a National Economy have no common factor, no equation of value. You cannot measure the whole in terms of a part and since everything comes from the land—the paper of the bank notes, the gold, nickel or silver of the coin, the bill of the broker, the quill of the writer, the sword of the soldier, the butter, eggs, meat, fruits, vegetables on which we all feed, the cotton and the wool which clothe us, the slate and beam which give us shelter—since that is so, how can you measure land in terms of one of the myriad products it produces, in terms of paper or gold or silver? Land has an intrinsic and peculiar value in economic society which separates it from all other material values. The yeoman and the farm laborer have an intrinsic and peculiar value in economic society which separates them from all other producers in society.

The yeoman is a link which binds the world of spirit with the world of matter. By a fiction you value the priest, artist, writer, sculptor in terms of money, so also is it by a fiction that you value the yeoman and his homestead in the nation's economy by pounds, shilling and pence.

JAMES DEVANE
The Irish Rosary

While the world is in truth a theatre, new actors appear on the stage, who, clad in new costumes, produce the same old comedies and tragedies.

Fragments

FOOLS say they learn by experience; I prefer to learn by other people's experience," said Bismarck, in reply to those fond of describing themselves as practical men, in contrast to theorists.

To the query: "Is it too late to draft a Pacific Charter to replace the wreckage of the Atlantic Charter?" a writer in the *New Statesman* adds: "But paper principles pass no longer in international life as sound currency."

A view expressed by the *Canadian Register of Toronto*: The sweeping victory gained at the polls by Eire's Premier disclosed that "Mr. DeValera's popularity in Ireland is not to be estimated by the abusive attitude adopted toward him by our moulders of public opinion."

Newspapers and politics are said to have been of slight if any concern to the late Justice Holmes. He was a man of books and ideas. Justice Brandeis told Mrs. Bowen, who wrote the biography, the "Yankee from Olympus," meaning Holmes, that his remoteness from political life, far from making his horizon narrower, had somehow given him a broader view.

Norman Hartnell, costumer to the Queen, is said by the *Daily Mail* to be "quite sure the post-war years will give London the lead in style and elegance." He bases his forecast on the future, it is said, "on the attitude of Marshal Stalin, who has discarded his ordinary tunic for the ceremonial resplendence and gold of the field-marshall's uniform." Rich, isn't it?

Writing on Ronald Duncan's "Journal of a Husbandman," a reviewer states: "He insists, rightly, that the growing and baking of bread is an economic action, a spiritual ritual, a biological necessity and a work of art—the whole is contained in the part."

Marshal Lyautey once said of one of his colleagues when asked by a surprised interviewer why he did not value him at his true worth: "Why should I? He lacks that tiny pinch of love without which no great human success is ever achieved."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Paragraphs From The Pope's Recent Allocution

ON September first, his Holiness, Pope Pius XII, again spoke to a distracted world, which pins its hopes for a secure and happy future largely on purely secular means. The Pope warns us that a better world demands for its foundation those eternal principles of justice and right against which modern man has rebelled and stormed. It behooves all Catholics, therefore, to note well the weighty opinions expressed by Pius XII at the end of what he calls "these five gloomy years of the history of mankind."

In this address, the Pope discusses the many interrelated problems of the present which so vex us, and for which solutions must be found if Christian civilization is to survive. His statements are addressed to all those who, to quote his own words, "shocked by the accumulation of such ruin, are arousing themselves as from a troubled dream, trying to find even in other camps—hitherto mutually divided and estranged—collaborators, travelling-companions and companions in arms for the great enterprise of reconstructing a world which has been shaken to its foundations and the innermost framework of which has been wrecked."

* * *

After bitter years of want, restrictions and especially of anxious uncertainty, men expect, at the end of the war, a far-reaching and definite betterment of these unfortunate conditions.

The promises of statesmen, the many plans and proposals of experts and specialists have given rise in the victims of an unhealthy economic and social order to illusory hopes of a complete rebirth of the world and to an over-enthusiastic expectation of a millenium of universal happiness.

Such a disposition offers fertile ground for propaganda of the most radical programs, disposes men's minds to a very understandable but unreasonable and unjustified impatience, which looks for nothing from organic reforms and puts all its hopes in upheavals and violence.

Confronted with these extreme tendencies, the Christian who meditates seriously on the needs and misfortunes of his time, remains faithful, in his choice of remedies, to those standards which

experience, right reason, and Christian social ethics indicate as the fundamentals of all just reforms.

Our immortal predecessor Leo XIII in his famous Encyclical *Rerum Novarum* already established the principle, that for every legitimate economic and social order "there must be laid down as the basic foundation the right of private property . . ."

At the end of this war, which has upset all the activities of human life and has turned them into new channels, the problem of the future shaping of the social order will give rise to a fierce struggle between the various policies. In this struggle the Christian social idea has the arduous but noble mission of bringing forward and demonstrating theoretically and in practice to the followers of other schools, that in this field, so important for the peaceful development of relations between men, the postulates of true equity and the principles of Christianity can be united in close wedlock and bring forth security and prosperity for all those who can lay aside prejudice and passion and give ear to the teaching of truth. We are confident that our faithful sons and daughters of the Catholic world, as heralds of the Christian social idea, will contribute—even at the price of considerable sacrifices—to progress toward that social justice after which all true disciples of Christ must hunger and thirst.

The hands on the clock of history are now pointing to an hour both grave and decisive for all mankind.

An old world lies in fragments. To see arise as quickly as possible from those ruins a new world, healthier, juridically better organized, more in harmony with the exigencies of human nature: such is the longing of its tortured peoples.

Who are to be the architects who shall draw the essential plans for the new world, who the thinkers who will give it final shape?

To the sad and fatal errors of the past will there, perhaps, succeed others no less deplorable? Will the world oscillate uncertainly between one extreme and the other? Or will the pendulum come to rest, thanks to the work of sage rulers, at directives and solutions which do not go counter to God's law, and do not offend the human and, above all, the Christian conscience?

On the answer to these questions depends the future of Christian civilization in Europe and in the world . . .

There are many who even now realize that the transition from the violent tempest of war to the tranquility of peace may yet be painful and bitter. They comprehend that the stages on the journey from the cessation of hostilities to the establishment of normal conditions of life may reveal graver difficulties than people think. It is, accordingly, all the more essential that a strong spirit of solidarity arise between the nations in order that the restoration of the world to health may be brought about more speedily and established on a more permanent foundation.

Already, in Our Christmas Message of 1939,

We expressed a desire for the creation of international organizations which, while avoiding the lacunae and defects of the past, should be readily capable of preserving peace according to the principles of justice and equity, against all possible threats in the future. Since today, in the light of such terrible experience, the desire to secure a new world-wide institution of peace of the kind referred to is, to a far greater degree than formerly occupying the attention and the care of statesmen and people. We gladly express Our pleasure and the hope that its actual achievement may really correspond in the largest possible measure to the nobility of its end, which is the maintenance of tranquillity and security in the world for the benefit of all.

Co-operation

Serving Many Purposes

CO-OPERATIVE economy promises to attain the growth, the general acceptance, and the influence enjoyed by the guilds in medieval times. It is co-operation rather than labor unions and employers' associations seems destined at the present time to predominate in the development of an economic system basically in harmony with the demands of Christian solidarism. Provided, that is, the present growth is not too seriously interfered with by collectivism or stateism, both of which leave to individuals and groups little room for initiative or action.

Like the guilds, co-operative undertakings need not be shaped according to one and the same last, devised by doctrinaires. In the Central American republic, El Salvador, for instance, the Mortgage Bank has promoted the organization of a number of independent rural credit co-operatives, located in various regions of the country. "These co-operatives," so the publication *Labor Conditions in Latin America* reports, "are being federated on a national scale, under an autonomous Central Credit Co-operative."

In order to assist the small coffee growers, so we learn from the same source, "the Salvador Coffee Co., Inc., was formed. It works with the rural credit co-operatives to assure a fair price to the growers. These small producers (some 10,000 in number), who form over 80 per cent of all coffee producers in El Salvador, raise less than 20 per cent of the total output. As they were dependent upon the large growers for financing, on

terms set by the latter, they were sinking more and more deeply into debt. Under the auspices of the Mortgage Bank and the Salvador Coffee Co., the small coffee growers now sell to the co-operatives."¹⁾ The same procedure is being extended to other crops and to small manufacturers of various articles.

The Salvadorian Mortgage Bank also assists in the development of small industries of the country, and at the suggestion of the rural credit co-operatives it now buys quinine in bulk, has it processed in pill form in co-operation with Government health authorities, and distributes it at cost through the co-operatives in malarial districts of the Republic.

In the island of Jamaica a co-operative development council has been formed under the auspices of the Government. It will influence thought and action in the operation of local bodies on the Rochdale plan. The formation of co-operative societies bids fair to go beyond internal trade, writes the *Times Trade and Engineering Review*,²⁾ it being proposed by some of the elected members of the Legislature that there should be compulsory marketing of agricultural products for export. Supporters of the plan promise better returns to those who cultivate such commodities as coffee and coconuts. Rather a dangerous proposition, it appears, related more to Fascism than to the system established by the Rochdale pioneers.

¹⁾ Loc. cit. Serial No. R, 1564, Bureau of Labor Statistics, Wash., D. C.

²⁾ Loc. cit., London, Dec., 1943, p. 13.

Advice For Small Farmers

IN a broadcast to India, Sir John Russell, a recognized international expert on food, advised that one of the surest means of securing a higher standard of living for the peasants and cultivators of that Empire could be obtained by extending the range of production and by improving their livestock and producing more milk and fruit. The *Madras Journal of Co-operation* agrees that unless some such program is adopted and carried out, it would remain impossible "to create conditions favorable for the promotion of a higher standard of living."

But, and this appears to us significant, Sir John thinks the use of tractors will be a necessary prerequisite for the increase of production, while he realizes that the small farmers in India cannot as individuals afford to buy and own such machines. Therefore he advises:

"The small farmers can, however, get much benefit from machines *owned and worked by co-operative societies* and that is one of the many reasons why small farmers in any country, especially India, should learn to co-operate. It enables them to do so much."

The Indian journal referred to makes its own this suggestion:

"May we commend the words of Sir John Russell to the attention of our local Beaverbrooks. In the post-war reconstruction schemes specially meant for the settlement of demobilized soldiers, use of modern implements of production will be necessary. What better methods for owning these implements can be found than that of co-operation? We hope at least its utility, apart from its idealism, will ensure its adoption."¹⁾

The same problem exists in our country. Small farmers will not, we are confident, be able to sustain themselves on the land for any length of time, if each one struggles along depending on his own resources. He will meet the competition of men possessed of capital, who will be able to reduce the cost of production by making use of machines on an extensive scale. The small farmer will, in that case, find himself in the position of the owners of shops and small factories, who lost out in the struggle with financially stronger competitors. Due to a number of circumstances, the industrial labor market may in the not too distant future be saturated. In that eventuality, the small farmer would be forced to accept work as a farm laborer. Unless he should choose the only other alternative: Establishment of collectivized farms according to the communistic pattern.

Credit Unions

Where the Spirit of Christian Solidarity Prevails

APPARENTLY the Parish Credit Union is obtaining a foothold in Trinidad. "Ethokos," who contributes a column to the *Catholic News*, published at Port of Spain, in a recent issue of the weekly informs his readers:

"I have heard some very gratifying news recently concerning the co-operative movement here in Trinidad, viz., that groups have been formed in some of our parishes, and that thereby the nucleus of what are to be Parish Credit Unions have taken shape. Other groups with an occupational bond of interest are also in process of formation, and that also is good news. The surest guarantee that the co-operative movement may become island-wide in scope, and that it develop to include many trades and occupations is best given by the existence of firmly established and vigorous Parish Unions."

Having told about the success attained by Parish Credit Unions in our country, he declares this result does not appear to him surprising. "The

basic necessity for the success of unions," "Ethokos" continues, "is a common bond of sympathy, or interest, amongst those who are to form the union. So those engaged in the same industry, trade or branch of agriculture, or who are employed in the same firm or public department, may suitably form their own union. The parish is a closely knit unit, often with subsidiary societies of its own, and it seems to provide that very bond of interest which is most conducive to the success of credit unions. The opening words of a leaflet published by the Central Bureau of America says 'From the early days of the Church to this, the solidarity professed by Christians has proved itself a strong incentive to and an indispensable support of co-operative efforts.'"

The writer also reports, he had been told by a reliable authority, that in Jamaica the Unions which give most promise of success, and which have been most successful up to the present, are those operated on a parochial basis.

¹⁾ Loc. cit., April, 1944, p. 480.

Usury

Attacking a Social Evil

YEARS of experience with and careful investigation by the Russell Sage Foundation of the policies observed by loan sharks and far-reaching effects of their nefarious practices resulted in the recommendation by that organization to legalize a high rate of interest on small loans. Outrageous as such legalization of usury may appear, the small loan laws patterned after the Foundation's example have after all granted borrowers protection against the most ruthless methods practiced by loan sharks.

Recently Dr. W. H. Simpson, professor of political science in Duke University, has advocated the enactment of a uniform small loan law both in North and South Carolina, which would legalize a "reasonable charge" for loans of less than fifty dollars. He too asserts that experience has proven such a course "the best answer to cases now under investigation in eastern North Carolina."

Dr. Simpson, who served as secretary to the Small Loan Study Commission created by the Legislature of North Carolina in 1941, states in his book on the "Small Loan Problem of the Carolinas" it has been ascertained that interest fees and other charges in North Carolina for loans of \$10 or less averaged 374.5 percent per annum; loans \$10-\$25 averaged 321.6 percent; loans of \$25-\$50 averaged 237.5, and small loans above \$50 averaged 117.7 percent. South Carolina investigations indicated that loans of \$10 or less averaged 462.7 percent per annum; \$10-\$25 loans, 288.9 percent; \$25-\$50 loans, 186.7 percent, and small loans above \$50 averaged 97.3 percent.

The usury laws, he asserted, "are totally ineffective, and they are evaded in numerous ways, varying from extra fees to the salary purchase

plans." This, was, let us add, the common experience in all States. Although the enforcement of the present laws might "appear to be the solution, the fact remains that it would not, because the cost of making loans under \$50 is greater than the present law permits."

The question, Professor Simpson continues, "then becomes whether the small borrower should pay the present total charges of 100-150 percent in an unregulated market or pay total charges which would permit the lender a fair return in regulated, legalized markets." He does not hesitate to state: The alternative has been adopted by 36 states and in general these laws legalize rates varying from 2 to 3½ percent a month, including all charges on the loan's unpaid balance.

Influence was brought to bear on the Constitutional Convention of Missouri to abolish the existing small loan act. Those who pulled the wires behind the scene were certainly not animated by humanitarian motives. They wanted back the opportunity to bleed borrowers to the tune of 100 to 500 percent per annum! Some well-meaning people, unaware of the horrible history of the American loan shark, backed these efforts in good faith. Unaware, apparently, of the results the suppression of the existing law would produce. The ignorance displayed by these people is probably due in large part to the secrecy the loan sharks observe. Clarence W. Wassam, Ph.D., states in the monograph on the "Salary Loan Business in New York City," published in 1906, the manager of a prominent loan office in the metropolis had admitted "that the entire success of the salary loan business depended upon their ability to keep the general public uninformed as to their methods."¹⁾

Early in December of this year the founding of the Co-operative Society at Rochdale in England in 1844 will be commemorated, wherever it is possible to do so. It appears desirable our members should not miss this opportunity to acquaint themselves and others with the foundation and growth of a movement which is one of the marvels of our times.

The Central Bureau offers two free leaflets for distribution on this occasion: "The Centenary of the Rochdale Pioneers," by George Keen, Secretary-Treasurer, Co-operative Union of Canada, and "Co-operation," by Rev. F. Basenach, S.J., India.

There are numerous books on the subject, but none offers a finer birds-eye view of the movement and its great possibilities than the volume by Fr. J. Elliott Ross, C.S.P., "Co-operative Plenty," published by the Herder Book Company. In this book a theologian, a man who has written and lectured on social ethics, draws an enthralling vision of a future in which the noble human trait of mutual help will, in the shape of co-operative undertakings and operations, replace a system developed in the spirit of crass individualism.

1) N. Y., 1906, p. 88.

Old Ideals

The Secret of Folk Art

OVERS of folk art are at times dismayed by talks of well meaning but uninformed people on "Art in the Rural Home." To hang copies of classical pictures in a rural home, does not suffice to create appreciation of beauty and the nobility of art. What must be done is to bring back to the country side, if possible, the kind of craftsmanship that delights in creating things in accordance with the urge of the intellect and the soul to beautify even the most insignificant household article. But there is little hope of accomplishing a great deal in this direction, as long as men make money the measure of all things.

Recently there has come from the press an excellent brochure, outlining a "Home Craft Course in Pennsylvania German Painted Furniture." Its author, Roy H. Dundore, expresses himself well aware of the fact that the craftsmen of yore were embued by a spirit which accounts for the goodness and the beauty of the work they turned out. He says in the introduction of what is meant to be a practical guide:

"To the early Pennsylvania German cabinet-maker a piece of furniture represented more than mere household equipment. The utility of a chair was important, of course, but to the honest craftsman the product of his skill and labor had spiritual significance as well. Into the making of that chair he had poured something of himself, his time, his energy, even his soul. To him the finished product was an ideal, taking on the form of reality. The chair he made was more to him than an object for the marts of trade, destined to move

from his shop and be forgotten. Instead, he built it to serve from generation to generation, sturdy and indestructible, to proclaim the skill of its maker for ages yet unborn. Although modest to fault and almost abject in humility, the old-time furniture makers were not without pride. But, for them, the boasting should be done mutely yet brilliantly, silently and yet arresting to the eye—subdued, yet in the beauty that is a joy forever. Therefore, let his handiwork bespeak his praises. For him there was no need to ballyhoo or to organize advertising campaigns, for he painted his message in brilliant hues, and instead of words he spoke in pictures of birds and fruits and flowers."

Having remarked on the designs and colors applied to furniture by these Pennsylvania craftsmen, Mr. Dundore concludes: "The soul of man and the Spirit of the Lord united in the effort to approach perfection and skill and then to seal it with beauty."

This is not saying too much; all craftsmen of the anti-pagan era of today were convinced that they were doing God's will, and however painstaking their task, they considered the time well spent, even though their material reward may have been small. We found among the petite works of art in the Galleries at Berlin, a beautiful silver statue of the Mother of God, seated and holding in her arms the Divine Child. Its author, who lived and wrought toward the end of the fifteenth century, engraved the following legend inconspicuously on the base of this remarkable piece of chased silver: "Holy Mother of God, pray thy dear Child for me."

New Problems

Probation and Ex-Service Men

PROBATION officers, and others, among them criminologists, discussing the problems they must face once demobilization has assumed large proportions, realize the extent to which they will be called on to deal with a series of phenomena, the result of the inability or unwillingness of men dismissed from the service to adjust themselves to civil life and in many instance to new conditions.

William Oldigs, chief probation officer of the Municipal Court of Milwaukee, when speaking on special problems of adult probation departments, caused by the war and soldiers who have already been discharged from the armed services, stressed the need for psychiatric and medical social work and for vocational rehabilitation of former members of our armed forces. It was he, we believe, told the delegates assembled in Cleveland for this

year's Convention of the National Probation Society:

"Not long following demobilization, and for years thereafter, the majority of defendants in our criminal courts and of our probationers will be ex-service men. We have but to look back to the aftermath of the last war to recognize that many will need specialized, skilled and professional services."¹⁾

The problem thus stated, does not, however, concern alone public officials, but also families, and all those who are bound in a particular manner to serve their fellow men. Even individuals should take interest in what may prove a very serious condition by working hand in hand with agencies particularly fitted to deal with cases of the kind referred to.

¹⁾ *Probation*, June, 1944, p. 144.

SOCIAL REVIEW

Catholic Social Action

TWO Alexian Brothers arrived in St. Louis in September of 1869 at the invitation of Archbishop Peter Kenrick to aid the sick. While at first engaged in nursing in homes, they soon opened a Hospital and ultimately an Infirmary for the Insane. For seventy-five years these institutions, to which has been added an out-clinic, have been conducted with marked success. Because of existing conditions, the event was not commemorated.

In connection with the Hospital, the Brothers have conducted one of the very few schools for male nurses in this country. Some of the graduates are at present in the armed service of their country, while others are to be found in public hospitals in various parts of the United States. The need for trained male nurses is a pressing one, while little has been undertaken toward meeting the demand. Nevertheless the Alexian Brothers' pioneer work in this field is hardly known.

FOUNDED three and a half years ago by the Archbishop of Dublin, the Catholic Social Conference is doing a work for the Dublin poor the value of which is inestimable. At present, it has in operation within and around the city 27 Food Centers and 17 Maternity Welfare Centers, at which it served during the past year more than three million meals.

Its latest work is the provision by its Maternity Welfare Department of a maternity ambulance, which was blessed by the Archbishop early in July. The ambulance—the need for which was made evident by a recent tragic case—will be used exclusively for the day and night transport of poor Dublin women to the maternity hospitals.

INDIA'S Catholic Hospital Association, inaugurated at Guntur in July, 1943, held its first Conference at Bangalore last spring. The number of institutions represented was quite remarkable, considering present circumstances. The Bishop of Bangalore presided and the Apostolic Delegate gave the concluding address. Papers were read by Sister M. Laetitia, S.C.M.M., of Patna, on "Some Problems of the Present-day Hospital and Nursing School"; on "India's Need of Health Nurses, (Save the Babies)," by Sister Mary of the Sacred Heart, (Guntur); "Advantages of All Trained Nurses Joining the T.N. A.I." by Mother Kinesburge of Jubbulpore, who is a Vice-President of the Trained Nurses' Association; and "Vigilate," or the need for vigi-

lance with regard to legislation in the medical field, by Sister Mary of the Sacred Heart.

It was resolved by the Conference that—

1. The C.H.A. aim at the establishment of a Catholic Medical College and a Collegiate course of Nursing.

2. The Council be empowered to appoint members of an Examination Board in Nursing and Midwifery and a Board of Pharmacy.

3. The C.H.A. strongly protests against the inclusion of lectures on birth-control in the syllabus for nursing courses.

4. The C.H.A. protests against the proposal of the Sind Government to deal with the leper problem in Karachi by means of the compulsory sterilization of non-infective lepers.

THE post of Chaplain General of the Canadian Council, the Apostolate of the Sea, has been accepted by Most Rev. Lawrence Patrick Whelan, Auxiliary Bishop of Montreal.

There are seven principal ports of Canada at present co-operating with the council. These are: Montreal, Quebec, Saint John, N. B., Vancouver, Victoria, Halifax and Sydney, N. S. Each of these has its local Catholic sailor institution, or station, with a local committee, with its own chaplain.

It is now hoped other ports may be encouraged to form "Apostleship of the Sea circles." The international movement was blessed by His Holiness for Canada in 1923. Cardinal Rodrigue Villeneuve has been patron for Canada since 1936.

Prison Reform

UNDER the title "A Prisoner's Lag," the Howard League for Penal Reform, a British organization, has published the experiences of a woman veterinary surgeon who recently served a sentence of one month in Holloway prison as a conscientious objector. A particularly serious complaint is this: It sometimes takes several weeks for the authorities to ascertain to their own satisfaction that a prisoner just received is a first offender. Until then she is presumed to be an "old lag" and wears the blue tie of the recidivist. As soon as she gets the red tie of the first offender she is taken from the bad characters' "wing" and strictly segregated. The harm, of course, has then been done but a principle has been vindicated

"I feel," says this woman whose only crime is the determination to make her life conform to her principles, "that I should now be able, with perfect safety, to walk into Selfridges' (department store) and lift a pair stockings."—There is the further statement: "A pathetic sight is the row of cradles in which the babies are put out to get the air every day. The mothers have them at night in their cells."

Jim Crow

PUSHED to the fore by conditions largely engendered by the war, the Negro question has now reached a new phase of its existence in our country. Opposition to segregation of one kind or another are daily occurrences. In Kansas City, Mo., 1300 Negro workers walked out of an aircraft engine plant one day as a protest against a Jim Crow order newly introduced.

Because of an altercation between a white worker and a Negro, signs had been posted, designating four plant cafeterias "for whites only" and two "for Negroes only." As soon as this order had become known to the Negroes, a delegation called on the manager to complain of the discrimination. They voluntarily agreed to eat in the two cafeterias intended for them, but not before the signs had been removed. The strike lasted one day, until the posters were removed.

LATE in August the War Department issued an order intended to end racial segregation in the army. Commanding Officers were instructed that free access to post exchanges, motion picture theatres, and all transportation facilities "will not be denied to any group or individual because of race."

First knowledge of the order came from an Alabama newspaper story which stated that "segregation of races at the Maxwell Field post exchange was terminated yesterday on instructions from the War Department." Governor Chauncey Sparks, of Alabama, immediately protested to President Roosevelt against the order, asking the President "to give the matter his personal attention," and further stating that the order "breaks down an essential principle of race relationship in the South."

Emigration

ADDRESSING one of the meetings of the Diocesan Catholic Social Week, conducted in Tipperary in the spring of this year, Archdeacon Cooke, V.G., warned that emigration threatened the existence of the Irish nation and might be regarded as the country's central social evil. It was monstrous that husbands and fathers should be compelled to leave their wives and families to gain a livelihood for them in another land. That, if continued, would mean the disruption of home and family life.

There was urgent need, the speaker said, of co-operation among all classes to build up a new social order which would give all employment and a decent living wage which would make the people happy and contented and enable the breadwinner to remain at home and take care of his wife and family as God wished him to do.

Questionable Land Policy

ON August fourteenth newspapers in Chicago and St. Louis reported, the sale of reverted farms, advertised to take place on the following day, had been postponed. Involved were 3,700 acres (about 30 farms) in Sangamon Co., Ill., put up for sale by the Office of War Mobilization (OWM). Prices ranged from \$7 to \$10 an acre above the government purchase price three years ago. Former owners accused the government of trying to profit on war boom values despite deterioration of buildings, removal of fences, decline of fertility.

Col. Walter G. Hoar, Army Engineer in charge of the sales, explained: The Army must recover as much as possible, must consider interests of taxpayers as well as former owners. More than half the farms in Illinois were tenant-operated for profit. "If the market had gone down instead of up, would the buyers have paid the original price or would they have insisted on an appraisal and opportunity to buy at a lower figure?" he asked. But he overlooked entirely other important considerations.

Mechanization of the Farm

A MACHINE which has enabled organized farm groups of the Province to market large quantities of poultry at a minimum of expense and labor has been patented by the Nova Scotia government. The government expects no royalties from its patent. Farm groups are still free to build one of these machines from plans which can be obtained from the department of agriculture at a nominal charge of twenty-five cents to cover their cost.

One man operating this machine can now easily pluck an average of a hundred birds an hour—a figure which hand plucking could never approach. In view of the labor shortage, it is only this mechanical aid which makes poultry pools possible. The machine has a further advantage in that it can easily be constructed by any handyman and is designed for home construction, using ordinary garden hose for the fingers which strip feathers from scalded birds at an amazing rate.

Older Workers in Wartime Employment

THE critical employment situation of older workers during the depression of the 30's began to improve when defense activities were speeded up. Increased manpower needs continued to improve the position of older workers after the United States declared war. Rises occurred in the number of older workers in the labor force. Persons receiving old-age benefits returned to paid jobs; others postponed retirement. The

number of persons receiving old-age assistance dropped.

Other reversals in the attitudes toward employment of older people are exemplified by general elimination of maximum age limits for civil service examinations; reinstatement of retired civil service employees; and retention of Army and Navy officers eligible for retirement.

Pensions for White Collar Workers

A PROPOSED retirement fund—the Retiro Mercantil—is now being seriously considered by the republic of Cuba. Late in 1943 a retirement fund for the sugar workers was set up. (Cuba is showing increasing interest in the problem of providing social security for her working people.)

Under the Retiro Mercantil pensions equivalent to seventy percent of the average salary earned—but never less than \$30 nor more than \$100 a month—would be paid to persons over sixty years of age who have contributed to the fund for twenty-five years. Alternative arrangements are provided for those subscribing to the fund for a shorter period of time. Under the plan generous pensions would also be paid to incapacitated workers.

Personalia

RECEIVED into the Church in 1923, William Joseph Blyton, who died at the age of fifty-seven years earlier in the year, became so keenly interested in the Catholic Land Movement of England that he decided to leave Fleet Street, the habitat of journalists in London, for a farm in Surrey. There, while making the land productive, he did not neglect his work as an author and articles written by him continued to appear regularly in the Catholic Press and other periodicals, while his books expressed not only his experience and reflections as a farmer, but also his abiding love for family and faith.

The deceased, noted as a journalist and author, was London correspondent for a group of English daily newspapers until 1934.

Co-operation

FOOD registration figures published at the beginning of the present year show the extent to which consumers' co-operation has succeeded in Britain. For sugar, the Co-operative Societies have 26.3 percent of total registration; for fats 25.7 percent, for bacon 24.2 percent—all increases on their percentages in the previous period. In general, one can say that of the total trade in these

registered foods, well over a quarter is in the hands of the Co-ops, well under a quarter in those of the chain stores, and about half in the hands of independent traders.

The figures are, however, very different for different parts of the country. In the case of sugar, the co-operative percentage falls to 15 in London and rises to nearly 33 in the North of England. It is said, co-operators will have to think hard about their movement's future. As standards rise, consumers spend a smaller proportion of their incomes on the basic necessities which the Co-ops are most organized to supply. If co-operation is not to lose ground, it must show itself as efficient in meeting new needs as it is in supplying the older basic necessities of life.

Invasion Currency

A NEW chapter in the history of money is being written by the Allies in this war. The use of invasion currency, to which they have taken recourse, presents many problems that clamor for solution. The following item, published in the *New York Herald Tribune* on August 19, refers to one aspect of the present situation:

"Primarily because no announcements have been made by the Allied governments regarding the redemption of the famous invasion currency, North African francs in New York bring only 1.25 cents instead of 2 cents, their official value. While the volume is small, merchant seamen and civilians back from the Dark Continent sometimes return with some invasion money in their pockets, and when they approach banks here for exchange they are keenly disappointed about getting a little more than one-half the official value. Traders here explain that they have no way of disposing of this money. They cannot bring it to the Federal Reserve banks or any other agency since no provisions for redemption have been made. Few invasion lire and hardly any French Continental invasion francs have turned up here up to this time, but when they do holders will be equally disappointed, unless London and Washington agree soon on some method of redemption."

"As against official statements," say the *New York Herald Tribune* of August 16, "that Anglo-American invasion currency is readily accepted [in Italy], this [Rome] dispatch lists the lively doubts that Italians entertain respecting the money and their great preference for actual United States dollars. What the Italians obviously do not know is that the American people are equally in the dark concerning this mysterious and extra-legal currency. Although Congress has the sole power under the Constitution to issue and regulate money, no Congressional authorization for invasion currency was sought or granted . . ."

HISTORICAL STUDIES AND NOTES

CONDITIONS AMONG GERMAN CATHOLICS IN THE UNITED STATES IN 1847

ON December 15, 1846, the Redemptorist Father Charles Kannamüller sailed from Antwerp for America with three other Fathers and a Lay Brother of his Congregation. Father Kannamüller was born March 29, 1801, at Budweis in Bohemia; he made profession in the Congregation of the Most Holy Redeemer on August 2, 1826, and twenty-five days later was ordained priest. He was an experienced and zealous preacher and missionary who labored first at Lisbon in Portugal, then for twelve years in Belgium, for six years at Wittem in Holland and finally for one year in the Tyrol. At first these Redemptorists were destined for Texas, but finally they were sent to assist Father Neumann in the various missions.¹⁾

From Buffalo, New York, Father Kannamüller wrote a letter to the Court-chaplain, Rev. Müller²⁾ in Munich, dated April 27, 1847. This letter was printed in the *Annalen der Verbreitung des Glaubens* (vol. XV, Einsiedeln, 1847, pp. 440-447), and it is very instructive regarding the conditions of German Catholics in our country at that time.

Father Kannamüller writes: "After a protracted, tempestuous and trying sea-voyage of eighty-four-days³⁾, we arrived finally on March 10, 1847, in New York and were received by our *confrères*. We met there the Rev. Father Rector with three other Fathers who have charge of a temporary church and a school building. The Fathers live

1) Wuest, Joseph, C.S.S.R., *Annales Congregationis SS. Redemptoris Provinciae Americanae*, vol. I, Ilches-ter, Md., 1888, pp. 176, 346-349, 451.

2) The Rev. Joseph Ferd. Müller was business manager of the *Ludwig-Missionsverein*. Since this society defrayed part of the expenses of the Redemptorists' journey, Father Kannamüller addressed his report to its manager. See: Roemer, Th., O.Cap. *The Ludwig-Missionsverein and the Church in the United States*. Washington, D. C., 1933, pp. 33-35.

3) The four Fathers were: Charles Kannamüller, Anthony Urbanczik, Lawrence Holzer and Maximus Leimgruber. The Lay Brother was Joseph Reisach, who ten years before had returned to Europe and now re-immigrated. In New York the Redemptorist Fathers took charge of St. Nicholas Church on Second Street in 1842, but on February 20, 1844, began to erect a new church dedicated to the Most Holy Redeemer on Third Street. The Fathers stationed there in 1847 were the Fathers Gabriel Rumpler, Rector, Henry Tappert, James Nagel, and John Baptist Hespelein, Wuest, op. cit., pp. 130, 150, 185.

at present on the third floor of the school and will continue to live there until the new church and priest-house are finished; no beginning has as yet been made on these buildings.

"The number of German Catholics settled in New York is so large that they fill the rather large temporary church to such an extent that you can hardly turn about. The four Fathers have plenty to do and the more so, since on the other side of the city, about an hour's distance from Third Street, there are a great number of Catholics who would form another equally large congregation, but who, owing to the lack of churches and priests, remain away from the services and the sacraments for many years. Therefore Father Rumpler has expressed his intention to buy a building-site and to erect another church in that section of the city. But since he has not yet built the first one, and since we have not a sufficient number of priests to man the stations we have charge of, while the burden of debts pressing upon us is already rather heavy, I do not think that he will receive the necessary permission from his Superiors.⁴⁾

"From New York I came to Philadelphia on April 13, 1847. Since a Mission had been announced there, to be conducted in connection with the celebration of the Holy Jubilee, I took charge of the event. The church, which had been blessed during the month of February⁵⁾, is one of the most beautiful and most spacious in the city; it has room for three thousand people and was so crowded during the evenings of the Mission that one could hardly squeeze through. The German Catholics who live here in great numbers (there are ten thousand of them) congregate around St. Peter's Church. Before long not only whole

4) However, during the following month of May three more priests arrived from Europe. Father Rumpler did receive permission to erect this second church. He bought a building site on the lower West Side of New York, in the block bounded by Canal, Laurens, Grand and Thompson Streets. On September 18, 1847, the foundation was laid and on November 25 following, the church was completed and dedicated to St. Alphonsus. Wuest, op. cit., I, p. 185; Byrne, John, *The Redemptorist Centenaries*, Philadelphia, 1932, p. 150.

5) St. Peter's Church in Philadelphia was erected in 1843-1845; the cornerstone was laid September 10, 1843, and the church was blessed on December 29, 1845, and on February 14, 1847, was solemnly consecrated. Wuest, op. cit., pp. 142, 163, 186; Byrne, op. cit., pp. 178 sq.; *Central-Blatt and Social Justice*, July-Aug. 1933, pp. 129-132. Father Kannamüller was assisted in preaching the Mission in Philadelphia by the Redemptorist Fathers Louis Coudenhove and Lawrence Holzer. Wuest, op. cit., p. 179.

streets but also whole blocks of the city will be inhabited by German Catholics.

"Nevertheless the congregations of German Catholics in Baltimore are far more flourishing. Here the Redemptorists have charge of two parishes, St. Alphonsus and St. James. St. Alphonsus Church is built in Gothic style and is a real ornament to that great and Catholic city, and a credit to the Germans. Indeed, the German Catholics are proud of this grand and beautiful church which excels by its simplicity. The church measures 160 feet by 66 feet and accommodates an immense crowd of people. Both St. Alphonsus and St. James Churches are filled to capacity every Sunday. There is room yet for a third church in the opposite section of the city, which would also be filled with German Catholics.

"The zeal and devotion of the German Catholics of this city was exhibited in a striking manner at the Mission preached during celebration of the Jubilee. This Mission was opened on March 28, 1847, and was closed by me on April 5, accompanied by sentiments of utmost joy and consolation of heart. Since I do not know whether Mr. Max. Oertel has sent you the description which he has published in his *Kirchenzeitung*, I am mailing you a clipping.⁶⁾ I believe that reading it you will rejoice over the good spirit shown by our German Catholic brethren in America.

"No sooner had we closed the Mission in Baltimore than I was sent with Father Holzer to Rochester, New York, to take charge also of the Mission to be preached there. The church built of stone in form of a cross is not finished. The walls are not plastered and the ceiling not in place, so one sees the rough walls and the bare roof.⁷⁾ Since the congregation numbers hardly one thousand communicants and the people are poor, the greatest difficulties will be encountered in completing the church and payment of the debts contracted. Nevertheless the parishioners are filled with courage and are willing to make the greatest sacrifices. During the Mission the people showed a fine spirit. Not only the pa-

⁶⁾ On May 1, 1842, the corner-stone of St. Alphonsus Church, Baltimore, was laid and on March 14, 1845, it was dedicated. Wuest, op. cit., pp. 122, 158; Byrne, pp. 95 sq. Father Kannamüller was again assisted in conducting the Mission by the Fathers Coudenhove and Holzer. Wuest, op. cit., p. 179. Oertel's description of the Mission is appended.

⁷⁾ St. Joseph's Church in Rochester, N. Y., was begun in 1843 and only finished in 1846 in its exterior structure. Wuest, op. cit., pp. 137, 170; Byrne, op. cit., p. 128.

tishioners of St. Joseph's but also those of St. Peter's, which is situated across the river⁸⁾, attended the Mission. Besides many people, who live in the country at a distance of fifteen, twenty and thirty miles, came to the city and remained fully eight days to attend the Mission and to gain the Jubilee indulgence. The total number of persons who received the sacraments during these days of grace amounted to between 1400-1500.

"From Rochester we went to Buffalo, New York, on Lake Erie, where our Congregation has charge of a temporary church like the one in New York.⁹⁾ There is also another very nice and spacious church for German Catholics in the city which is served by an Alsatian priest by the name of Guth¹⁰⁾, but since he preaches not only in German but also in French and English, the Germans dislike this arrangement greatly and have joined rather the church where the priests take care of them exclusively and preach in their mother tongue. For this reason in no other parish is there greater enthusiasm and effort for the erection of a new, beautiful and spacious church. No sooner did they hear that I had arrived lately from Europe than the rumor spread like lightning that I had come to begin and direct the new church building; nay some made themselves believe that I had made remarks to that effect in the sermon which I delivered yesterday during High Mass, although I had not said one word about it. In the evening a delegation of the more prominent people of the congregation came to interview me and to find out what truth there was to the rumor; they pledged themselves to assist in every possible way and begged me to begin as soon as possible with the construction of a church which could provide room for a large number of people, since the number of German Catholics in Buffalo is increasing daily."

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

⁸⁾ St. Peter's was a second church for German Catholics built in 1842 and dedicated June 29, 1843. Byrne, op. cit., p. 127.

⁹⁾ St. Mary's Church in Buffalo was erected during the months of February-May, 1844. The corner-stone of the new church was laid April 24, 1848, and consecrated July 28, 1859. Byrne, op. cit., pp. 224-229.

¹⁰⁾ St. Louis Church was built in 1831-1832. See *Central-Blatt und Social Justice*, May, 1935, pp. 55-56. The Rev. Francis Guth had been professor of philosophy at the seminary of the diocese of Strassburg, when in April, 1832, he emigrated to America and took charge of Holy Trinity Church in Philadelphia, 1832-1836, of the seminary at Lafargeville, N. Y., in 1838, and in 1844 of St. Louis' Church in Buffalo.

When Priests were Scarce

UNDER the heading, "A Result of the Disgraceful Law Against the Jesuits," the *Freiburger Katholisches Kirchenblatt* for September 18, 1872 (p. 303), discusses phases of the religious situation in the United States at that time.

"According to the latest news from America," the article states, "the German Catholics of the country are hopeful that many of the Jesuits banished from Germany, together with other German priests, will immigrate to the United States. There is a crying need for German priests. Many of the German immigrants receive no spiritual care whatsoever, and their children are captured by different sects. In fact, had not the Catholic immigrants been left without spiritual care so much, the number of Catholics would probably be many millions more. Catholic priests in Germany have dissuaded emigration to America for this reason; they know how great are the difficulties confronting the immigrant regarding the preservation of his faith."

"Wherever German Catholics enjoy the ministrations of a good priest, they are devoted to him, sharing everything they have with him. It is really surprising how much the German Catholics contribute to the erection of churches, schools and orphanages. The *Volkszeitung* of Baltimore reports almost weekly the blessing of a new church for the Germans. Whenever a zealous priest settles in a certain area he may be sure that before long a number of German Catholics will settle around him. The dealers in real estate make a profit on a Catholic priest, for the price of property rises immediately in the neighborhood of a Catholic church."

"Because the rate of immigration from Germany, especially from Prussia and Baden, is increasing so rapidly, the need of German priests becomes ever more pressing. Accordingly, the American Germans hope that many religious will settle among them."

St. Vincent's parish, of St. Louis, celebrated the centenary of its founding in April. Although it was never a strictly German parish, the CV convention, in 1860, conducted its meetings in its school hall. Fr. J. G. Uhland, a Lazarist, served the German parishioners as their pastor from 1849 until the time of his death in 1885.

Collectanea

IN 1937, St. Mary's Church of Richmond, Virginia, was turned over to the Diocesan Missionary Fathers. Thus ended the first and only German parish of the southern city. Its last pastor, the Rev. Ignatius Remke, O.S.B., on July 15 of this year celebrated the fiftieth anniversary of his ordination.

An editorial devoted to his jubilee by *The Catholic Virginian* states the parish had been, "in a sense, his spiritual home. His parents were married in St. Mary's; he himself was baptized there; its services and sermons had helped to form his priestly vocation; it was his closest material link with the blessed past and with dear ones gone before."

After leaving St. Mary's, Fr. Ignatius served as chaplain in Mercy Hospital, Charlotte, North Carolina. Due to illness, the jubilarian now resides there as a patient.

In the *Bibliographie Generale des Ecrivains Redemptoristes*, compiled by Maur. De Meulemeester, C.Ss.R., and published at Louvain, the books, brochures and newspaper articles by the late Fr. John W. Beierschmidt, C.Ss.R., occupy almost a quarto page. Some of the articles are concerned with CV and NCWU Branches, proof of the sincere interest of their author in our organizations.

From this excellent bibliographical work it appears that the Redemptorists at Pittsburgh published a catechism in German as early as 1845. The compiler believes it very probable this book had for its author the Ven. P. Neumann who, in 1845, was Superior of the Convent of the Order at Pittsburgh. The full title, as recorded by Fr. P. De Meulemeester, is „Katholischer Katechismus. Herausgegeben, mit Genehmigung des Hochw. Bischofs von Pittsburgh, Dr. Mich. O'Connor, von der Versammlung des allerheiligsten Erlösers.”

In addition, the record states the little volume was published at Pittsburgh by Scriba in 1845 and contained 160 pages in 24 mo.

Not mentioned in the bibliography is the brochure by the late Fr. Ahlert, C.Ss.R., published by the Central Bureau under the title *Es Muss Anderscht Werden*, and of which no less than nine thousand copies were sold in 1910 and 1911. It is written in dialogue form and has to do with Socialism, which, at that time, was spreading in our country.

Book Reviews and Notes

Received for Review

Race: Nation: Person. Social Aspects of the Race Problem. A Symposium. Ed. by Msgr. G. Barry O'Toole. Barnes & Noble, Inc., N. Y., 1944. Cloth, 436 p. Price \$3.75.

Meyer, Rev. Wendelin, O.F.M. The Pastoral Care of Souls. Transl. by Rev. Andrew Green, O.S.B. B. Herder Book Co., St. Louis, 1944. Cloth, 353 p. Price \$3.00.

Mueller, Therese. Our Children's Year of Grace. Pio Decimo Press, St. Louis, Mo., 40 p., price 50c.

Reviews

Schmidt, Wilhelm. The Culture Historical Method of Ethnology. Trans. by S. A. Sieber. Fortuny's, New York. \$5.

FOR many years anthropology in America has been chiefly devoted to fact-finding. We have had minute ethnographic studies a plenty and several areas of aboriginal United States have been carefully combed by a number of independent workers.

However, until the appearance of the recent works of Radin and Lowie we lacked sound expositions in the methodology of ethnologic science.

European scholars cultivated this field more intently. Not to speak of Tylor's *Primitive Culture* (1871), which still holds its place, we have had the works (now chiefly of historic interest), of Bastian, Klemm, Waitz, Peschel and Quatrefages. Later names of good repute are Fr. Ratzel, L. Frobenius and Krause. They have all contributed to the theoretical discussions of the science of man, of man's place in nature, and of the contributions of nations to culture history.

Graebner's *Methode der Ethnologie* (1911) exerted a profound influence upon ethnologic study, first in Germany, and then gradually in other countries of Europe. He was the first to propose, in collaboration with Foy and Ankenbrandt, the *Kulturstreittheorie* of the spread of culture. Graebner's book made difficult reading and the theory itself met with considerable opposition, more especially from American ethnologists. By numerous publications Father Wilhelm Schmidt and other contributors to *Anthropos* gradually gained a more favorable reception for the theories of the so-called historical school of ethnologic research.

Schmidt's *Handbuch der Methode der kulturhistorischen Ethnologie* (1937), no doubt, marks an era in the methodology of ethnologic speculation. It was a worthwhile task to render the scholarly volume into English, and the translator has done well his difficult task. Moreover, a glance at the contents shows that the critical work of the leading authorities, both in Europe and America, has been appraised from the standpoint of methodology. The volume has additional value, in that it discusses the relation of ethnology to other sciences: psychology, linguistics, pre-history, folklore, geography and physical anthropology. Thus the book is a valuable addition to our ethnologic literature and an honor to Catholic scholarship.

ALBERT MUNTSCH, S.J.
St. Louis University

Duffey, William, M.A., and Duffey, Francis, M.A. *Public Speaking*. B. Herder Book Co., St. Louis. Pp. 338. Price \$2.50.

This book is a companion to "Voice and Delivery" by William Duffey, published by Herder in 1941. William is professor of speech at Marquette University, Francis is principal, Boston School Department.

"Public Speaking" is intended as text for a school course. The matter is arranged in sixteen graded assignments. Each assignment has a wealth of practice materials in the fundamentals of good speech: grammar, pronunciation, coherent sentence structure. Copious lists of much mispronounced words appear in each lesson. Teachers will welcome the division of the lessons into home work and class project form. Throughout there is constant recall of essential principles of good speech.

This work seems to be a return to the more laborious but efficient methods of attaining success in public speaking. A set pattern is followed: diction, grammar, rhetoric, voice, physical action, social situation. A great deal is made of good writing. It also makes it imperative for the student to submit to constructive criticism. The erroneous theory of learning to speak simply by speaking is properly superseded by the theory of progress through speaking supervised. Moreover, in an age fast running to mere word utterance, it is gratifying to see physical action systematically stressed.

Some might consider the exercises too numerous, but the teacher is there to make further choice. It is a distinct advantage to have ample material. This book should receive a warm welcome. There are few such texts in the field.

W. J. O'SHAUGHNESSY, S.J.

Biskupek, Reverend Aloysius, S.V.D. *Subdeaconship, Conferences on the Rite of Ordination*. St. Louis, B. Herder Book Co. Pp. xii-301. \$2.50.

How long does it take for the first fervors of ordination to disappear? Once they have been cooled by the external and practical affairs of the ministry, we begin to appreciate them more and more. Although some are inclined to scoff at the first fervors of the newly ordained to subdeaconship and the priesthood, we cannot deny that our early purity of intention and warmth of devotion are things we need today.

We cannot, of course, ever go back to a time that is past. But we can, perhaps, get back some of these first fervors. This book is full of meditations on the priesthood. It follows, as its theme, the pontifical rite of ordination to subdeaconship. You cannot expect to find much that is new, but you will be carried back, if you are a priest, to the happy days of preparation for ordination. Now with a maturer mind it is a pleasure to reconsider the advice of the Pontifical. Now, after some encounters with the sordidness of the world, it will be stirring to refurbish our ancient ideals and set them up again.

This volume then is a fine book for meditations. The style is easy and you can rely on the author as a guide because he has been giving retreats for twenty years to young men preparing for holy orders.

FREDERICK ECKHOFF

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

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Central Bureau of the Central Verein
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Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

STATE LEAGUES CARRY ON NOBLY

THE weeks since the last issue of *Social Justice Review* have been rich in conventions of our State Branches. No less than seven gatherings have been conducted during the three-weeks period from August 29 to September 20. All of these meetings, carried on as they have been during the third year of our country's participation in the war, with the usual restrictions and inconveniences and with some last minute changes in the locale, have been pronounced successful.

With the probable cessation of the war in the European theatre in view, our officers and members are to be congratulated for having courageously carried on the annual meetings through the war period. While many other organizations have omitted conventions and curtailed activities, considering them a useless luxury during war-time, our members have persevered, mindful of the dire need for the continued fostering of the principles and activities for which we stand.

There follows a brief account of these conventions. Still another State gathering, that of Kansas, to be held early in October, will be accounted for in the next issue.

Texas

The elements did not daunt the spirits of the delegates to the Convention of the Catholic State League of Texas, conducted at Castroville on August 29-30. In spite of heavy rainfall in that part of the State, the organization's forty-sixth annual gathering, held in conjunction with the celebration of the centennial of the founding of St. Louis Parish and of the community, was accounted successful. The Very Rev. Dean Jacob Lenzen, Pastor of St. Louis' Parish and Spiritual Ad-

visor to the League, was, together with his parishioners, host to the convention.

The Pontifical High Mass in the newly-decorated Church of St. Louis, with His Excellency, Most Rev. Robert E. Lucey, Archbishop of San Antonio, as celebrant, and the sermon by Most Rev. Lawrence J. Fitz-Simon, Bishop of Amarillo, was a solemn and impressive event. In addition to Most Rev. M. S. Garriga, Coadjutor Bishop of Corpus Christi, and Rt. Rev. Abbot Edward Burgert, O.S.B., of Windthorst, twelve monsignori and about seventy priests were present in the sanctuary.

In his sermon Bishop Fitz-Simon, who spent his early youth in Castroville, gave an eloquent account of the historical and spiritual background of the city and of St. Louis' Parish. He said in part: "Castroville can exhibit very few remarkable accomplishments in the field of material progress. Her streets are for the most part the same dusty and grassy lanes of long ago. No great institutions of commerce and business, no tall skyscrapers stand out to indicate the presence of the city to the approaching traveller... In the designs of Providence, Castroville has found her true destiny in things of a higher order; she has gained prestige on a more exalted plane. She has become a flourishing center of spiritual life... In the fine new parochial school built by the present pastor, Christian education will continue to be fostered and supported, and in this manner the future of Catholicity in Castroville and her vicinity will be assured."

The official opening of the Convention took place in the afternoon of the same day. The Very Rev. Dean Jacob Lenzen gave an address of welcome, followed by

Mr. Joseph Steinle, President of the St. Louis Society, and Mr. Arthur H. Rothe, County Judge of Medina County. Mr. Frank C. Gittinger, President of the Catholic State League, responded. Msgr. Lenzen introduced the first speaker on the Catholic Day program, Archbishop Lucey, who spoke on "International Peace." His Excellency declared that in the post war era the principle must be recognized that no nation in the world, not even our own, may lay claim to unlimited sovereignty. He also said that in order to discourage and prevent unjust and predatory governments from engaging in aggression during the years to come, an armed force under the mandate of a permanent court of international justice will have to be maintained.

Following Archbishop Lucey, Rt. Rev. Luigi Ligutti, executive secretary of the National Catholic Rural Life Conference, delivered an instructive address on "Problems of Rural Life." Other speakers were Miss Isabelle Weynand, President of the Catholic Youth Section of the League, and Mr. Erwin Juraschek of St. John's Seminary, San Antonio, who discussed Catholic radio programs. In the evening Monsignor Ligutti conducted an open forum on farm problems, and the youth section held a business and social meeting.

Wednesday's program opened with Solemn Requiem Mass for the departed members of both organizations, with Rt. Rev. Peter J. Schnetzer, pastor of St. Joseph's Church, San Antonio, celebrant. At a subsequent general meeting the officers of the various sections reported on the work accomplished by their respective organizations. Separate meetings of individual sections followed.

The final general session in the afternoon of that day adopted resolutions condemning excessive nationalism; opposing passage of the so-called Equal Rights Amendment; stressing the inclusion of farming in post-war rehabilitation plans, and urging the support and expansion of Catholic radio programs.

The men's section re-elected Messrs. Frank C. Gittinger, Walter Albrecht, and Joseph Steinle as president, secretary and treasurer respectively. The Catholic Life Insurance Union re-elected Mr. Ben Schwegemann, Sr., as president, Mr. John P. Pfeiffer as secretary, and Mr. Felix G. Stehling as treasurer.

A Catholic Press Exhibit was arranged under the direction of Robert Schmidt, of St. John's Seminary, San Antonio. Solemn Benediction and the singing of Te Deum brought the convention to a close.

New York

Resolutions containing sound principles regarding the legal as well as the moral and spiritual foundations of international peace resulted from the deliberations of the CV and CWU of New York assembled in convention in the metropolis on September 2-4. Religious services for this forty-seventh annual gathering of the CV and twenty-fifth of the CWU of New York opened in St. Boniface Church, while convention headquarters was Hotel McAlpin.

Executive sessions, the opening of the Charity Aid and Mission Exhibit in the afternoon, and the Youth Conference at night were the important events of Saturday, September the 2d. The convention was opened officially on Sunday morning in St. Boniface School

Hall with invocation by Rev. Rudolph Kraus, spiritual advisor of the New York City branch of the CV. Following the declaration of allegiance to the flag, led by Mr. William J. Kapp, both Mr. Albert J. Sattler, chairman of the convention committee, and Mr. Stephen S. Jackson of the Public Relations Court of New York City, who represented Mayor LaGuardia, welcomed the delegates. The responses were made by Mr. Richard F. Hemmerlein, President of the State Branch of the CV, Mrs. Catherine Schmidt, of the local CWU, and Miss Laura Schilling, president of the CWU of the State. Presentation of State Banners and reading of presidential messages closed the session.

At the Solemn High Mass in St. Boniface Church, His Excellency, Most Rev. William T. McCarty, C.S.S.R., Military Delegate of the Armed Forces in the United States, presided. The celebrant was Rev. Francis J. Buechler, spiritual director of the New York State Branch of the CV, who was assisted by the Rev. Fathers Hubert Beller and Stanislaus Treu, O.S.A., as deacon and sub-deacon. The sermon was preached by Rev. Anthony Rothlauf, pastor of St. Joseph's Church, New York City. Chaplains to Bishop McCarty were Rev. Aloysius Strassburger, C.S.S.R., and Rev. John Leuchs. Also present in the sanctuary were Rev. Rudolph Kraus, who is at present administrator of St. Boniface's Parish, and the Rev. Joseph Assmuth, S.J., vice-president of the Catholic Kolping Society.

At the Jubilee luncheon in honor of the CWU of the State, His Excellency Bishop McCarty paid tribute to the CWU on their Silver Jubilee, and admonished the women that their most valuable contribution to the war was love of and devotion to their homes. "That is what the boys are fighting for," the Bishop said, "not for homes of brick and mortar, but for the love and warmth of the family circle." On this occasion, Miss Lillian Cambeis, secretary of the New York CWU, gave a short survey of the accomplishments of the CWU in the State during the past twenty-five years.

An outstanding feature of the afternoon program was the pilgrimage to the shrine of Blessed Mother Cabrini, the members of the St. Elizabeth Guild acting as escorts to the delegates. At the shrine, Rev. Stanislaus K. Treu, O.S.A., spoke on the life of Mother Cabrini. Other events of the afternoon were: The Credit Union Conference conducted by the Credit Union committee of the New York State Branch of the CV, with Mr. Joseph Gervais, of Rochester, acting as chairman; the Eucharistic Hour, conducted in the Church of St. Joseph, and the social gathering for delegates and guests in St. Joseph's School Hall.

Monday's program opened with High Mass for the deceased members of both organizations in the Church of St. John the Baptist; the Rev. Rudolph Kraus was celebrant. The business sessions which followed, the two organizations meeting separately, were devoted to the reading of committee reports, the adoption of resolutions, and the elections of officers. The men's organization re-elected Mr. Richard F. Hemmerlein as president. Other officers are: Mr. Bernard F. Jansen, first vice-president; Mr. Albert J. Sattler, second vice-president; Mr. Charles Stickler, third vice-president; Mr. Frank E. Popp, fourth vice-president. Mr. Peter J. Klute was elected general secretary and Mr. Henry

V. Schmalz treasurer. Rev. Francis Buechler will remain spiritual director.

All sessions were well attended. Both the Church of St. Boniface, where the opening Solemn High Mass was sung, and the Church of St. Joseph, where the Eucharistic Hour was conducted, were crowded to the doors. No less than 125 men delegates and 175 women delegates attended the convention.

Arkansas

A highlight of the fifty-fourth State gathering CU of the State, conducted at Paris on September 3, was the presentation of a burse of \$5000 to His Excellency, Most Rev. John B. Morris, Bishop of Little Rock. In his response to the formal presentation by President Carl J. Meurer, Bishop Morris thanked all contributors to the burse for making it possible to provide perpetually for the education of a priest at St. John's Seminary.

The preliminary executive meeting was held on Saturday evening, while the Convention opened officially on Sunday morning with Mr. Ben Ewers, of Paris, in the chair. After prayer by Rev. Anthony Lachowsky, C.S.Sp., words of welcome were spoken by Rev. Edward Chrisman, O.S.B., pastor of St. Joseph's Church and host to the convention, and by Mr. Jim Dandridge, Mayor of Paris. Responses were made for the CU and CWU by Mr. Carl J. Meurer and Miss Helen Fritchie. A Pontifical High Mass followed in St. Joseph's Church, with Most Rev. John B. Morris as celebrant. His Excellency also preached the sermon. The Rt. Rev. Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey, who was present in the sanctuary greeted the delegates after the Mass. Other participants in the service were: Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, four monsignori, and a large number of priests.

Business sessions of the men's and women's sections and a Youth rally were held immediately following the luncheon. A feature of the afternoon program was the public speaking contest for boys and girls, Mr. Peter Hiegel, of Conway, acting as chairman.

A Civic Forum was held on the grounds of St. Joseph's Church, beginning at seven P.M., at which Mr. Gerhard Elskens, of Paris, presided. First speakers were Mr. Carl J. Meurer and Miss Helen Fritchie, who gave accounts of the work accomplished by their organizations in the past year. Mr. A. D. Stewart of the Farm Security Administration, Little Rock, followed with an address on "Responsibility of the Church to Rural Problems"; Mrs. Mary Filser Lohr, National President of the CWU, spoke on "Activities and Accomplishments of the NCWU"; and Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, on "The Diocesan Centennial and the Catholic Union of Arkansas." Brief talks were given by Rev. Anthony Lachowsky, C.S.Sp., spiritual director of the CU, who commented on various features of the program, and by Rev. Paul M. Nahlen, O.S.B., who spoke on the burse for St. John's Seminary. The program of the evening closed with the singing of songs under the direction of Rev. George F. X. Strassner, O.S.B.

A Solemn Requiem High Mass on Monday morning for the deceased of both organizations, celebrated by Fr. Strassner, brought the convention to a close. Mr. Carl J. Meurer was re-elected president of the State or-

ganization; his aids are: Mr. John Maus, Jr., 1st Vice-president; Mr. Frank Willems, 2nd Vice-president; Mr. George Steimel, 3rd Vice-president, and Mr. G. H. Kenkel, Secretary-Treasurer.

The spirit of the organization may be gauged by the large number of delegates present on this occasion, seventy-four.

Pennsylvania

Because of the curtailed character of the meeting, the gathering of the Pennsylvania organizations, in Philadelphia on September 9-11, was announced simply as a Conference, but it was well-attended and accounted successful in all respects. It was the fifty-first annual of the CV of Pennsylvania's assemblies, and the thirty-fourth of the women's groups. The meetings were held in the hall of the local Federation, known as the Volksverein. Host to the conference was the Rev. Frederick Nastvogel, C.Ss.R., pastor of St. Peter's Parish.

An executive meeting was held on Saturday afternoon, and the first business meeting, with President Kersting as chairman, was conducted in the evening. Mr. Erlacher, representing the Lehigh Valley federation, related it had not been necessary to curtail activities in his district, in spite of transportation difficulties, and that all quarterly meetings had been successfully conducted. Since Mr. Eibeck had received but few communications regarding the Endowment Fund, Mr. Erlacher assured the meeting that his federation had decided to contribute \$1000 to the fund during the next twelve months.

Mr. Charles Gerhard reported on the activities of the Philadelphia Volksverein, commenting in particular on the St. Boniface Day celebration which was held on the grounds of the Medical Mission Sisters at Fox Chase, Philadelphia. Dr. Henry Dirschedl spoke for the Schuylkill Valley District, and Mr. John Hoetzlein for the Allegheny County District.

Of especial interest was the information supplied by Mr. John Malthaner that three new parishes and two societies had been added to the CV of Pennsylvania roster in the Erie District. The President, Mr. Kersting, urged the delegates to follow the example of the good work accomplished by this faithful member.

The meeting of both organizations on Sunday morning was made welcome by Mr. Charles Gerhard and Miss Irma Seelaus of the local men's and women's groups. In his short address, Rev. Joseph F. May, spiritual director of the Pennsylvania CV, remarked it was sometimes said that a good deal of talking and not enough action was characteristic of our conventions. In answer to this objection Fr. May stated that the discussion was necessary too because it stimulated thought and kept principles constantly in the mind of members.

From the Hall the delegates then proceeded to St. Peter's Church for the High Mass, celebrated by Fr. Joseph Ostheimer, of Coplay, Pennsylvania. The sermon was delivered by the Rev. Francis Litz, C.Ss.R., rector of St. Boniface Church, Philadelphia. The speaker emphasized the attitude both organizations, the CV and the NCWU, observed, by promoting not merely the material well-being but above all the spiritual welfare of their members as well as of their fellow men. He also underscored the fidelity to the Church and her Hier-

archy the organizations and their members have observed since the beginning of their existence, as well as their solicitude for truly Christian homes and a strong Catholic press. Withal they never lost sight of the obligation of self-sancitification, so important at a time when many are trying to reform others, instead of themselves in the first place. In conclusion Fr. Litz implored God to bless the societies, and to imbue them with the spirit which had animated the pioneer founders.

At the afternoon mass meeting, the Rev. Frederick T. Hoeger, C.S.Sp., Rector of the Holy Ghost Mission College in Cornwell Heights, Pennsylvania, gave an address, emphasizing in particular the danger of lascivious pictures and morally objectionable magazines and books for growing boys and girls. Mrs. Mary Filser Lohr, National President of the CWU, gave an account of her journey across the country in the interests of the organization. She described her visit to the Indian Reservation in South Dakota, emphasizing the poverty existing among the Indians and the need of helping them materially and spiritually. Mrs. Lohr also emphasized the need of adhering faithfully to the resolution of the NCWU on Decency in Dress, and she finally conveyed to the meeting the advice of the Most Rev. Samuel Stritch, Spiritual Protector of the NCWU, that Catholic women should use all means at their command to discourage the present dangerous habit of women frequenting taverns and bars.

The principal speaker of the afternoon was Mr. David Goldstein, L.L.D. Mr. Goldstein paid tribute to the Central Verein as the outstanding organization in the country devoted to the social question. He emphasized that the CV had taken up the social question, and had been opposed to Socialism long before anyone had heard of Lenin and Trotsky. In his address on "A Serious Post-War Problem" the speaker emphasized the need to encourage increase in population. The reduction of births would prove one of the serious problems of the post-war period, due to a great extent to contraceptive practices, divorce and abortion.

Rev. Joseph May undoubtedly voiced the sentiments of all participants in the Philadelphia meeting when he declared himself well satisfied with the conference, and that the discussions engaged in would result in increased activity. Next year's gathering will, in all probability, be conducted at Erie, Pennsylvania.

The San Jose Convention

With such tenacity have the members of the Catholic Central Verein of California adhered to the ideals and the standards set by the founders of their organization, that, although numerically not a strong group, they were able to conduct their Forty-fifth Annual Convention at San Jose on September 3 and 4. Let us add that the organization does not shirk from referring to its originals. On the program, Rev. Lawrence Mutter, O.F.M., and Mr. Henry A. Arns, unhesitatingly refer to themselves as Commissary and President respectively of the German Catholic Federation of California.

Like other major members of the CV, the Staatsverband this year curtailed its program. There was no Civic Demonstration, but on Sunday the High Mass was

sung in St. Mary's Church and Benediction of the Blessed Sacrament closed the events of the day at night. The customary Requiem Mass was celebrated on Monday morning. Business sessions were conducted on Sunday and Monday. With a chicken barbecue the convention came to a close.

Both officers and delegates were animated by the thought that, at a time when planning for the future occupies the attention of so many men, it behooves Catholics to consider well the present and the future, to consult among themselves what efforts should be engaged in, in order that harm may not come to Church and country. It was truly in agreement with the spirit of the Central Verein, the program should address itself to the clergy, calling on them to grant the Convention their counsel, "which is always welcomed by us and is now needed more than ever."

New Jersey

It was in strict conformity with the corporative principle members of the CV fifty and more years ago founded State Leagues. In this regard our organization follows the confederative principles of the Union. It consists of societies, which on their part form State Leagues joined to the central body. It is well to remember these facts, especially at a time when the federative principle is being overshadowed by centralization.

On September 10, the Catholic Central Society of New Jersey conducted its fiftieth annual convention in the environment of Holy Trinity Parish, Passaic, New Jersey. Although the event would have deserved a more elaborate celebration, the war emphasized the necessity of curtailing the program to the extent possible. At the opening meeting, Mr. Harry Donahue, convention chairman, welcomed the delegates and guests, while after the presentation of the banner, the presidents of the Central Society and the New Jersey branch of the NCWU delivered their annual messages. On the same occasion reports on the National Convention were submitted.

The Ordinary of the Diocese of Paterson, Most Rev. Thomas H. McLaughlin, presided in the sanctuary during the Solemn High Mass. The sermon was delivered by the Rev. W. C. Heimbuch, spiritual director of the Central Society, of Elizabeth, New Jersey. Between the close of the religious services and the chief business meeting of the day, scheduled for two o'clock, committee meetings were held. The men of the parish had been invited to participate in the meeting of the delegates which lasted well toward the supper hour. A Civic Forum rounded out the day's program. There was only one address, by Fr. Henry M. Veith, who had chosen for his subject "Nationalism and Internationalism: A Christian Interpretation." His discourse has appeared in print and is available to the members of the organization. Previous to the address the resolutions were read while the closing words were spoken by Rev. B. Bloemeke, pastor of Holy Trinity parish.

Possibly other organizations may choose to publish henceforth in their programs a "Statement of Principles," following New Jersey's lead. Under four heads, some of the chief principles, to which our organizations are devoted, are epigrammatically stated: 1. To safe-

guard the sanctity of Christian marriage, the home, and the Christian education of youth; 2. To advocate the application of Christian principles to business, social and public life; 3. To combat errors which threaten to undermine the foundations of human society, because they are opposed to the laws of God; 4. To expose falsehoods of an historical nature as well as misrepresentations of Catholic doctrine and Christian morals.

Missouri

With the papal Encyclical on the "Mystical Body of Christ" in mind, the convention of the CU and CWU of Missouri, held in Holy Cross Parish in St. Louis on September 17-19, was throughout conducted on a noble plane. Host to the convention was the Very Rev. Martin B. Hellriegel, pastor of the parish, who is one of the foremost leaders among the clergy engaged in the liturgical movement in our country.

While executive sessions had been conducted on Saturday, the delegates assembled in the Parish Hall on Sunday morning to be greeted by Msgr. Hellriegel and the conventions officials. A procession, led by the Perpetual Help School Band, wended its way around the block and entered the church, followed by the clergy. The Rt. Rev. Philip Ruggie, O.S.B., of Immaculate Conception Abbey, Conception, Missouri, celebrated the Pontifical High Mass.

The preacher of the day, Rev. Alphonse Westhoff, dwelt on the "Mystical Body of Christ and the Catholic Union of Missouri." The speaker briefly referred to the greater importance this doctrine of the Mystical Body of Christ, which has its foundation in the writings of St. Paul, had gained in the 20th century. He admonished the members of the CU and CWU to strive to put into practice the social principles contained in this doctrine.

After the Mass, the Most Rev. George Donnelly, Auxiliary Bishop of St. Louis, spoke from the sanctuary. In his address, His Excellency admonished the delegates that all deliberations of the convention should be permeated by the spirit of prayer, and that they should not hope to settle the many problems discussed, after the manner of secular conventions. It was their duty to consider them religiously.

The afternoon civic demonstration convened in the parish hall; Fr. Andrew Toebben spoke the invocation. Following him, Presidents Herman Gerdé and Mrs. Rose Rohman presented their annual Messages. Noteworthy in the year's activities of the two organizations was the statement regarding their co-operation in raising \$1400 for the Diocesan Catholic Rural Life Conference and \$958 for the CB Expansion Fund. It was announced that the lecture committee of priests, Fr. Victor Suren, chairman, had delivered sixty-five lectures on the social encyclicals of the Popes before audiences totaling 6000 people. The lectures are to be resumed this fall.

Introduced by President Gerdé, the first speaker, the Rev. William Puett, S.J., in masterly fashion elucidated the affinity of the "Mystical Body of Christ and Peace." He gave a vivid account of the succession of wars throughout the history of man on the earth. He pointed out that Christ's coming meant the dawn of light, hope and peace in the midst of this darkness of

war and bloodshed, and that the Church, the Mystical Body of Christ, provides the foundation for peace in the world through Divine Life that emanates from her sacramental system.

The program was interspersed with musical selections by the Holy Cross Glee Club, under the direction of Dr. Roland Boivert, Choirmaster at Holy Cross Church.

The program was pleasantly interrupted by a visit from Most Rev. John J. Glennon, Archbishop of St. Louis. His Excellency added to words of encouragement for the CU and the CWU, the admonition that both organizations should support, especially at the present time, the ideal of a Catholic education for every Catholic boy and girl. In a very serious tone, he expressed the belief that, extreme as it may sound, Catholics who in this day forsake the ideals of Catholic education are sending their children along the road to perdition.

At the conclusion of his address, His Excellency presided at the formal presentation of the Catholic Action medal to Mr. Frank B. Schuerman, chairman of the convention Arrangements Committee, who has served the cause of Catholic action in the CU for the past forty-eight years.

Other speakers on the program were Mr. Felix Tuger who discoursed on "The Mystical Body and the Christian Home" and Mr. Bernard E. Lutz who, in his address, gave a Catholic interpretation of "Nationalism and Internationalism."

Services were held in the church on Sunday evening in honor of "The Exaltation of the Holy Cross." A Youth meeting followed, with addresses by Rev. Thomas F. Durkin and Miss Edna Wargen. A social hour closed the eventful day.

Monday's program opened with Solemn Requiem Mass for deceased members, with Rev. Joseph Vogelweid as celebrant. Both the men and women were present for the joint session to which Rev. William G. Pezold delivered his timely address on "The Mystical Body of Christ and Catholic Rural Life," while the Central Bureau's Director reported on its activities. Representing the Very Rev. Alphonse Simon, O.M.I., Provincial of the Oblates of Mary Immaculate, of Belleville, Rev. Edwin Guild, O.M.I., spoke on the "Coming of the Oblates of Mary to Missouri" where they have just inaugurated a mission school at Carthage.

The remainder of the day was devoted to separate sessions of the men and women. A most impressive Thanksgiving Service for the preservation of the Eternal City and for the safety of the Holy Father, followed by benediction, took place in Holy Cross Church in the evening. At the Women's Mass Meeting in the hall in the evening, the speakers were Rev. Charles Schmitt, spiritual director of the St. Charles District League of the CWU, and Rev. George Mahowald, S.J., with closing remarks by Very Rev. Anthony T. Strauss, V.F. A Benevolent Society Conference was held in the evening with Mr. Joseph Goedecker as chairman, and an address by Rev. Joseph Vogelweid.

Prolonged through most of Tuesday, the program opened with Solemn High Mass in honor of St. Janarius for all living members of the CU and CWU with Rt. Rev. Msgr. B. S. Stolte as celebrant. A Credit Union Conference was held in the morning following the

Mass, with Mr. Arthur Hanebrink as chairman. Mr. Lee J. O'Brien, Director of the Missouri Mutual Credit League, spoke on "Credit Unions and Catholic Action."

Final sessions were conducted on Tuesday afternoon, with Holy Hour and solemn closing of the convention. There was installation of officers in the church under the direction of Very Rev. Msgr. Hellriegel, followed by Benediction of the Blessed Sacrament with Very Rev. Anthony Strauss as celebrant, assisted by Rev. Joseph Vogelweid and Rev. Anthony Esswein as deacon and subdeacon.

Officers elected were Mr. Arthur Hanebrink, president, to be assisted by Mr. Herman Heuser, first vice-president; Mrs. Rose Rohman, second vice-president; Mr. James Zipf, third vice-president; Mr. Joseph Schuerman, fourth vice-president; Mr. Cyril J. Furrer, corresponding secretary; Mr. Bernard Gassel, recording secretary; Mr. Edwin Kuyath, treasurer, and Mr. Joseph Benz and Mr. Ben Kuhlmann, directors.

Convention Declaration Off The Press

LET us refer to the announcement on the cover page concerning the publication of the "Declaration on Nationalism and Internationalism: A Catholic Interpretation," presented to the St. Paul Convention by Most Rev. Aloisius J. Muench, Bishop of Fargo, and adopted with the recommendation that this important document should be read, studied and discussed at meetings from now through the winter. A correct concept of Nationalism is indispensable to every citizen who has the welfare of his country at heart. There is danger that, due to socialistic and communistic propaganda, men will be made to believe that Nationalism should be discarded in favor of Internationalism. Discrimination is needed in order that well-meaning people may not be enticed to help promote the universal Dictatorship of the Proletariat in accordance with Karl Marx. On the other hand, Catholics must promote an Internationalism founded on the solidarity of the human race under the kingship of Christ and His law, which rests on the pillars of justice and charity.

On the eve of this year's Convention, its fifty-fourth, the Catholic Union of Arkansas was composed of forty-two societies of men. Of these, twenty-one are of the type known as benevolent societies, while fourteen are branches of the Catholic Knights of America, five K. of C. Councils, an equal number Holy Name Societies, and two Young Men's societies. To these must be added two parish units, a total of forty-four affiliated.

The organization is virile and active. Together with the NCWU branch, the Union presented Most Rev. John B. Morris, Bishop of Little Rock, with a burse of \$5,000.00. In addition the Catholic Union has supported two Missions in the State and the Catholic Fraternity House at Fayetteville, where the University of Arkansas is located. A very noble charity is the aid extended to the Chaplain at the State Tuberculosis Sanatorium. This program proves what a comparatively small group of men and women is able to attain.

RESOLUTIONS

Adopted by
The Catholic Central Verein of America at its 89th
Annual Convention, St. Paul, Minn.,
Aug. 19-22, 1944

Pope Pius XII

A towering rock in the surging floods of our days, the Church of Christ through Pope Pius XII unceasingly proclaims the immutable principles which must sustain wholesome relations among men and nations in a well ordered society. His Holiness has courageously, repeatedly, and unceasingly reminded the nations of their obligations to God, one to another, and to humanity. Filled with veneration for the Father of all Christendom, the Catholic Central Verein of America pledges to His Holiness, Pope Pius XII, sincere filial devotion and unswerving obedience in all matters of faith and morals. We pledge to support and promote loyally his truly inspired instructions contained in his allocutions and encyclicals, particularly those contained in the encyclical on *The Mystical Body of Christ*.

Fully conscious of the fact that the serious problems of our days, which have resulted in the present chaotic conditions of the world, derive in part from the perversion of the natural and the divine law or the utter disregard of both, the Catholic Central Verein of America hails with satisfaction the remarkable efforts of Pope Pius XII in the interest of reconciliation of nations and the restoration of peace. It is willing to lend whatever support it may be able to grant his efforts, to urge upon the warring nations human methods of warfare, particularly insofar as the lives of defenceless and innocent non-combatants are concerned.

The Catholic Central Verein at the same time expresses to Pope Pius XII its profound gratitude for the solicitude he has bestowed on the afflicted of all nations, the homeless and those suffering from famine, the wounded and the prisoners of war. In particular we would wish to express to His Holiness our gratitude for the fatherly welcome and kindness he extended to many thousands of Americans in the service who enjoyed the good fortune to visit Rome and the Vatican. With him we rejoice that the Eternal City has been spared the devastating effects of cruel warfare.

True Patriotism

The Catholic Central Verein of America, assembled in the city of St. Paul for its eighty-ninth annual convention, reiterates its pledge of unswerving fidelity to God and country.

True patriotism is something far greater than a mere sentiment or the expression of emotion. Rooted in religious convictions, it is the joyous acceptance and the conscientious practice of duties toward one's country imposed on man by the moral law. It is and remains unselfish and undefiled insofar and as long as it is guided and governed by this lofty concept. A patriotism that is little more than a noisy expression of natural love for the country of one's birth or residence, or with which one may be connected by family ties and favorable economic conditions, gives no assurance of faithful performance of the duties of citizenship, no matter what the circumstances may be. A patriotism

based on moral principles, on the other hand, will not be found wanting in the hour of national need and when misfortunes befall a people. On the contrary, in times of danger and distress, the patriot's love for his country and nation is intensified and will increase his efforts to sustain the welfare of both and to promote the common good.

It appears that a new era of human history, and possibly also in the history of our country, is developing. Evil and sinister forces are at work engaged in efforts to construct a new order of things, without regard for the eternal and immutable laws of God. They cast aside the corner stone which alone would insure the strength and permanency of the structure they are attempting to erect. We appeal to all men of good will to unite their efforts and help bring about a new order which will fulfil the solemn promise of one of the leading statesmen of our days, that the spirit of Christ must rule the thoughts and actions of peoples and nations.

Only an order erected on the foundation which Christ has laid will guarantee an enduring peace to individual nations and the world. The present generation faces the duty of allaying the storm men blinded by passions have sown. All attempts to achieve this purpose must fail if the new order is built on the shifting sands of human folly.

War and Peace

Military operations, at least in one of the theatres of war, are apparently drawing to a close although severe fighting entailing great sacrifices still lies ahead. But the decision reached on the battlefield will not grant the solution of the vast problems responsible for the general disruption of society and the conditions which have led to two terrible world wars within the lifetime of but one generation. Unless a just and enduring peace supplies the foundation on which the reconstruction of human society may be based, the evils which have resulted from the revolt against the natural and revealed law will continue to exercise their evil influence and lead to new catastrophes and ultimately to complete chaos.

The Convention of the Central Verein conducted at Springfield, Illinois, a year ago, after due deliberation adopted the Declaration on Peace and Reconstruction, prepared by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., as an integral part of its resolutions. This, the eighty-ninth Convention, adopts the Declaration on Nationalism and Internationalism, presented by His Excellency Bishop Muench at the Civic Demonstration, conducted on Sunday afternoon, August 20, as part of this year's set of resolutions.

The Declaration presents a Christian interpretation of nationalism and internationalism, two concepts which at the present time dominate the discussions regarding the future relations among nations. We reject that internationalism which would seek to create a world-state superseding organic and historic structures, and we likewise reject selfish nationalism. Human society, in spite of legitimate aspirations of individual nations in the realm of culture, traditions and customs, and despite the present deplorable disruption of its solidarity, is an organic whole. Nations are dependent one on another and must co-operate with each other in many

ways for the good of all mankind. This does not however preclude that nations should cultivate their traditions and develop in accordance with the peculiar genius, different from one another in their culture and customs. Christianity has throughout its history recognized and respected these differences.

Any attempt to bring about a sound organization of the nations of the earth and to co-ordinate the forces and natural resources with which each may be endowed, must have for its sole purpose the common good of all. While the welfare of individual nations must be subordinated to this end, it cannot be done to the exclusion of the immediate welfare of an individual nation. Ways must be found to safeguard both the common good of all and the welfare of any particular nation. An equitable relationship may be established between peoples on the basis of a Christian solidarity.

While proposals aimed at so great a goal may be at variance with one another, and while the efforts of bringing into accord the many programs for the post-war organization of human society may lead to a compromise as to methods, there cannot be a compromise on principles. Without the honest acceptance of the moral law by all the governments and statesmen responsible for the shaping of the new order, any attempt will fail. (To be concluded)

A List of Representative Names

IT accords well with the biblical injunction that men should honor the memory of their forebears unto whom God had done great things the Central Verein has created the possibility that the names and the memory of deceased priests and laymen be fostered and cherished. This is of particular value at a time, when tradition means so little to people who live today. We have previously reported that the CV of North Dakota has inscribed the name of the first Bishop of Bismarck, the late Bishop Wehrle, O.S.B., on the tablet of our venerated dead. Other names are those of the deceased Fathers Theodore Kussmann, Mo., donated by Very Rev. Joseph Lubeley; Wm. A. Fuhrwerk, Tex., by St. Joseph R. C. Benevolent Society, San Antonio; Francis Wittemann, Wis., donor not named; Herman Joseph Holzhauer, Wis., by Joseph H. Holzhauer, Milwaukee; Peter Theisen, Wis., by St. Leo's Branch of St. Joseph's Society, Milwaukee.

Quite lengthy is the list of lay persons whose names were recently inscribed on the *In Memoriam* roll: Robert Trost, Calif., donated by his widow; Nicholas G. Peters, N. Y., by Syracuse Local Branch; Louis M. Killmeyer, Pa., by the Catholic Knights of St. George; Henry Strachbein, Mich., donor not named; Andrew Zipf, Mo., donors his sons and a daughter; Charles Dielmann, Tex., and his wife, Maria Dielmann, by one of their sons; Frank Scheffer, Mo., donated by the Catholic Union of Mo., which organization he served for a number of years as Secretary.

In the course of a few years, largely through the untiring efforts of Mr. Ernest A. Winkelmann, the names of three notable individuals, whose influence extended far beyond the city of St. Louis, were entered on the honor roll: Very Rev. Msgr. Muehlsiepen, V.G.,

Rev. Wm. Faerber, the author of a notable catechism and of many prayer books, and Dr. Eduard Preuss, the convert and distinguished editor for thirty years of the daily *Amerika*. To his father's name the name of the late Arthur Preuss should be added. We would suggest that the *In Memoriam* should be raised not merely by friends of this extraordinary man in St. Louis, but with the help of readers of the *Fortnightly Review*, to be found in all parts of the country. His death occurred ten years ago in December.

The list of Life Members too has experienced a most gratifying growth in recent months, the number reported at St. Paul being quite remarkable. Because he desired to grant the CV a testimony of his appreciation, Very Rev. Clement Neubauer, O.F.M.Cap., subscribed to a Life Membership. To his name must be added those of a number of priests undoubtedly animated by like sentiments: Very Rev. Joseph Lubeley, Mo., and the Rev. Fathers Henry J. Steinhagen, Pa., A. J. Stengel, Ill., F. J. Buechler, N. Y. In two cases the cost of the Life Membership was defrayed for priests by societies to which they have lent their influence over a number of years. The priests are: Father Henry Busch, S.J., donated by St. Boniface Society, San Jose, Calif., and Very Rev. F. X. Wolf, donated by St. Joseph's Society of Fredericksburg, Tex.

At least in some cases a Life Membership must be paid for by a layman at some sacrifice; the following list of names undoubtedly contains some to which this remark refers. The new Life Members are: Peter F. Hiegel, Ark.; Henry Heidland, Calif.; Albert A. Dobie, Conn.; Dr. A. W. Miller, Ind.; Joseph Kaschmitter, Idaho; Peter M. Betzen, Kans.; August M. Maier, N. Y.; Wm. F. Hemmerlein, and Richard F. Hemmerlein, N. Y.; Jacob F. Hunkler, N. Y.; Albert J. Sattler, N. Y.; Frank Stifter, Pa.; Joseph J. Porta, Pa.; John Eibeck, Pa.; Maurice J. Stone, Wis.; John L. Steinbugler, N. Y.; Leo A. Metten, Calif.; F. Wm. Kersting, Pa., and Leo Misbach, Conn.

It is particularly gratifying to be able to add to these names those of three women, now Life Members of our organization: Mrs. Wm. H. Siefen, Conn.; Mrs. Loretta F. Barber, Wis., and Mrs. John A. Bell, also of Wis.

May their intention to perpetuate the Central Verein be rewarded by long years of noble efforts on its part.

An innovation a few years ago, Credit Union Conferences have become a custom observed by not a few CV branches on the occasion of their annual Conventions. Among the main achievements of this year's New York Convention was the Credit Union Conference, one of our members has written us. Also successful was the conference at St. Louis on the last day of the Catholic Union's Convention. The speaker was Mr. Lee J. O'Brien, Managing Director, Missouri Mutual Credit League. He discussed "Credit Unions and Catholic Action."

With the intention of stimulating enrolments, the NCWU is offering prizes to affiliated groups. Prizes ranging from twenty-five dollars to two dollars and a half are offered for enrolling new societies, life members, and sustaining members.

Co-operation With Chaplains

ALTHOUGH requests for our brochures are not as numerous as they were sometime ago, these publications are still in constant demand. Communications asking for them read more or less alike. The one dated on September 14 is a fair sample of all:

"Our supply of your pamphlet 'Guide Right' is exhausted. I would like to request that you forward as soon as possible twenty-five hundred copies.

"The officers of various units call for copies regularly and they value them to no end as a help in building the morale of the men. Thanking you for your kind offerings in the past . . . etc."

The writer, a Post Chaplain, with the rank of Major, is not a Catholic.

The Bureau has not restricted its activities on behalf of the men in the service of our country to furnishing printed matter. We have also supplied Chaplains with rosaries, an article at times difficult to obtain. Writing from somewhere in India early in September, a Chaplain states:

"I do so hate to be begging all the time, but I would wish to obtain some of the plastic rosaries mentioned by you. The fellows coming back from the front have lost most of their things and one of the first articles they come to ask for is a rosary. Over here in India there are just no rosaries to be had. I brought a few dozen with me, but they were gone in a week and now I am at the bottom—no rosaries."

A previous paragraph of the same letter assures us:

"I was so pleased to hear from you regarding the requested pamphlets. Yesterday and today your two packages arrived in fine shape. You can't realize how much I appreciate them and I can see that the fellows who are reading them now are well in accord in their thanks to you also."

Similarly, letters of request reach us regularly from Chaplains and Auxiliary Chaplains serving Prisoner of War Camps. In a letter, dated September 12, at Camp N. N., Ohio, the Chaplain states he was in charge of Catholics among some 350 German Prisoners of War and that he was in great need of German books for these men. He would be satisfied if it were possible for us to send him even twenty or thirty volumes. "Up to this time," he assures us, "there are only two hundred and fifty books in the entire Library."

From the State of Maine came the acknowledgment of a copy of the Requiem Mass. The same writer furthermore stated: "The shipment of books has also arrived. My two German Priest Prisoner Assistants looked the books over, and are delighted with the contents. They were surprised to find some of the books in America. 'We never dreamt that we would come across such grand works here.'" In this particular camp, war prisoners "are especially devoted to Our Lady and the 'Sorrowful Mother Novena' (in German)," the Chaplain writes.

Copies of the German prayer book, sponsored by the Bishops' War and Emergency Relief Fund, have even gone over sea. Writing from abroad, a Chaplain says: "I know that you have published an approved German Prayer Book for the German Prisoners of War. I could use about a thousand of such books immediately."

I would prefer these books rather than old ones. Censorship regulations would make old books almost unacceptable over here. I could also use holy pictures, medals and rosaries."

The need for continuing this work is beyond question.

Necrology

IT was in San Francisco in 1939 Mr. Frank Saalfeld, Sr., of Gervais, Oregon, attended a National Convention for the last time. Although five years have elapsed since then, those who were privileged to know this in many ways extraordinary man can not have forgotten him. It was he who invited the CV and NCWU to conduct their Convention in 1929 in Salem, the capital city of his State. And those who realized the man's ability and influence were willing to accept the invitation, although some thought we were incurring the risk of failure. The result proved most gratifying.

Frank Saalfeld, Sr., will never again meet with us in the world. He was called to his reward on August 11 and his remains were laid in the grave on the fourteenth of the same month. The solemn High Mass was celebrated by Rev. Martin Doherty, while Most Rev. Edward D. Howard, Archbishop of Portland, presided in the sanctuary. It should be noted that the Deacon and Subdeacon were Rev. Lawrence Saalfeld and Rev. Charles Saalfeld, S.J., the latter a son of the deceased. Three of his daughters are nuns, members of the Sisters of the Holy Name of Jesus. Eleven of the twelve children of the Saalfeld family are still among the living. His widow also survives.

The deceased had been born in Lohne, in the old Munsterland, on March 9, 1872. When eighteen years old, he came to our country, a cigar maker by trade. He soon joined a trade union and was active in the movement. The introduction of cigar-making machines led him to seek the land, and from Cincinnati, his first home in the U. S., he moved to Nazareth, Texas, from where, in 1909, he removed to the Willamette Valley in Oregon. Here he resided, except for a few years, until the time of his death. He never accumulated wealth, but led an industrious and happy life, imbued by ideals, to which he clung tenaciously and which he promoted wholeheartedly.

Although he had enjoyed only ordinary schooling, Mr. Frank Saalfeld was in fact a well educated man. He was interested in philosophical and sociological questions and had mastered the contents of papal Encyclicals which deal with social problems. His interest in parish life, in study clubs, and rural clubs never flagged. Those who knew him will feel that his pastor, Father Doherty, chose an appropriate text for his sermon, delivered at the funeral: "Blessed are they that hunger and thirst after justice, for they shall be satisfied."

Another priest, Father Joseph Scherbring, of Sublimity, Oregon, in a letter to the Bureau states: "As you know so well, he was a self-made man, but a man of Catholic Action. In his death, social justice and the Catholic Central Verein have lost a strong advocate in Oregon. It will not be by any means easy to find one to take up where he left off. I received a good deal of

information from him concerning the Central Verein. Now that he is dead, I suppose I should remain in closer contact with the Bureau."

May God raise other men possessed of Mr. Saalfeld's qualities. We need them at present and will need them even more in the future.

Mission Efforts Continue

TWO communications from India, received on the same day, requested the Bureau to continue sending magazines. One of the postal cards was written by Fr. P. Alborghetti, S.J., at Ahmednagar, stating he was anxious our service should continue, "because so many, chiefly soldiers, are asking for magazines."

The second communication, written at Bangalore, has for its author Mr. E. E. Williams, who continues the apostolate of the printed word inaugurated by an American missionary, Fr. Henry I. Westropp, S.J., now of St. Xavier's, Patna. Mr. Williams has been his assistant in distributing Catholic papers and magazines for some time. Recently he opened a book-stall at the Cathedral in Bangalore and has asked for articles to be disposed of for the benefit of Fr. Westropp's mission. This missionary, who began his career among the Sioux Indians in South Dakota, is a most indefatigable worker, an apostle of the press.

Status of Expansion Fund

GENERALLY speaking, the Expansion Fund is not granted the attention it should receive from our members. In the course of the twelve months, beginning with the first of July 1943, the increase amounted to but \$5778.15. A considerable part of this sum consists not of outright gifts but Life Memberships and *In Memoriam* contributions.

Since the beginning of the present fiscal year, Minnesota has donated one thousand dollars. In addition there were gifts and membership subscriptions for a total amount of \$3,711.40. Altogether \$32,983.75 have been collected for this purpose. Consequently, we are still far from the original sum of \$75,000.00, the amount to be raised for the Expansion Fund. In the meanwhile, interest rates continue to shrink. Existing conditions have obliged the CV Trustees to accept as low as 2 1/4% on mortgage notes recently acquired.

Chaplains, once they have established contact with the Bureau, know they can turn to us for needs that cannot be supplied in their present environment. "We did receive the ten copies of Schuster's Bible History and we are making splendid use of them," a Chaplain informs us. "We also appreciate the Outlines of Bible Knowledge." Continuing, the same Chaplain states: "I wonder whether you could manage to send us a copy of the 'Little Pictorial Lives of the Saints,' published long ago by Benzinger Brothers, or something like it. We need the help for that section of our *Bulletin* which contains the weekly calendar of Saints." This request also was complied with.

Connecticut Quarterly Meeting

A NUMBER of our State Branches have in recent years collected funds for the education of priests in diocesan seminaries. The Connecticut Branch has by now accumulated \$2844.86 of a contemplated burse of \$4000, which is to be presented to Most Rev. Maurice F. McAuliffe for St. Thomas' Seminary at Hartford. This information was submitted by Rev. Joseph Rewinkel, treasurer of the burse committee, at the quarterly meeting of the CV State Branch, conducted in St. Joseph's School Hall, Bridgeport, on September 10. St. Peter's Society of New Britain has pledged to donate \$100 annually to the fund until the goal is reached.

Every society affiliated with the Connecticut Branch was represented on this occasion with the exception of one. Its representative, Vice-president John Hintz of St. Joseph's Society, Torrington, was prevented from travelling to Bridgeport because of a recent eye operation. In accordance with the resolution adopted by the meeting, the President, Mr. Rudolph Gatting, of New Britain, is to report to a regular meeting of the societies on the St. Paul Convention.

The customary penny collection was taken up on this occasion. Rev. Anthony Kaicher, spiritual director of the Connecticut branch, after a brief address, closed the meeting with prayer.

Miscellany

DU^E to the generosity of the National Catholic Women's Union, the Central Bureau has been enabled to provide for the binding of a large number of valuable magazines which have thus far remained in storage. The generous donation of \$500, which is not to remain the only one for the purpose referred to, was decided upon without any suggestion on the part of the Bureau. The Director in one of his Annual Reports to the Convention mentioned the sorry state of affairs in which the Library found itself. This bit of information sufficed for the women, who immediately decided they would do what they could to remedy this need.

For a long time Mr. J. Carl Sippel, of Philadelphia, has been the Chairman of the committee for the promotion of *SJR* and the sale and distribution of CV literature. Convinced that *SJR* deserves a larger circulation, he proposed to the recent Conference of the CV of Pennsylvania, the members should help promote the street sale of our magazine.

Mr. Sippel contended that what had been accomplished in Philadelphia by one vendor, should be possible in other communities of the State.

A strong plea to rejuvenate, as it were, Benevolent Societies and to place them on a sound financial basis, is contained in the message Mr. Richard F. Hemmerlein, President of the CV of New York, delivered to the organization's Convention this year. He expresses the conviction that: "The Central Verein has offered

the solution in its re-insurance plan, making it possible for Benevolent Societies, no matter how small the membership or the assets may be, to find their way to usefulness." Mr. Hemmerlein further contends that "if the leaders of our societies would take heed and avail themselves of the opportunities provided in this plan, a new era for the Benevolent Societies and for our local State Branches is in the making. Should they neglect to do so, the responsibility for losses will rest upon their shoulders and the shoulders of all those who permit this to come to pass."

In the same message the affiliation of Holy Name Societies and Parish Credit Unions is referred to as an "important part of our plan to extend the membership and the scope of our organizations."

A particularly fine report of the efforts of the Erie, Pennsylvania, group was submitted to the recent State Convention conducted in Philadelphia. In the few weeks prior to the Convention, Mr. John Malthaner, loyal worker from Erie, was able to enroll three parish groups and two societies in the State Branch. Note-worthy is the fact that one of these societies had lapsed for ten years, but returned and even paid all back dues. This achievement proves beyond a doubt what can be accomplished by individual effort or shall we say "Kleinarbeit." Erie is also expecting the 1945 convention, which speaks well for the spirit of our good people there.

Our appeal for donations for the Chaplains Aid Fund has been responded to most liberally by the Catholic Union of Missouri and the Mo. Branch of the National Catholic Women's Union. Working hand in hand, the two organizations raised no less than \$962.06, the most substantial contribution the Bureau has received from any one organization for this particular purpose. There was no suggestion on our part that a special effort should be made by the Missouri groups on behalf of Emergency and Chaplains' Aid Funds. The plan originated with the officers and was supported by the good will of a large number of members.

During the present year we have received from a certain member two donations of \$5 each, as intended for the Emergency Fund. He is a resident of a certain city where the CV met some four or five years ago. Both his action and what he has told us qualify him for a membership in the Loyal Guard.

"You may not remember me, because I could not play the big shot at the Convention in _____. The depression had gotten me and I was obliged to do the commonest kind of work, as a dishwasher, lunch counter man, bar tender, and what not. Therefore, I did not see much of our Central Verein Convention, except one night."

This good man, we are happy to say, has been granted the great good fortune to attend the reception of one of his daughters, as a Dominican Sister on June 9 last. Not long afterwards his youngest son, a Franciscan, was ordained to the priesthood.

DAS SOZIALE APOSTOLAT

MEINE ERSTE ANSTELLUNG.

(Aus den Lebensnachrichten des hochw.
Peter Kuppers.)

MIT der Abreise des Pfarrers fingen auch meine Sorgen und Mühen an. Zuerst wäre ich fast tot geblieben, wenn es nicht so komisch gewesen wäre. Da ich Pastor war, wollte ich alles Geld sparen, was ich konnte, und so hickte ich den Jungen weg, da ich dachte, ich könne schon das Pferd allein besorgen.

Am Donnerstag Abend habe ich das Pferd selber eingespannt, um zum Zuchthause, wie jeden Donnerstag, zu fahren. Ich hatte Mut, und so fuhr ich auf dem Wege, der zum Zuchthaus führt. Plötzlich bemerkte ich in kurzer Entfernung einige rote Lichter am Wege stehen. Ich wusste nicht, was das bedeuten solle. Als das Pferd vor den Sichtern ankam, hielt es plötzlich an, aber ich griff nach der Peitsche und langte dem Pferd eins drüber und fast in demselben Augenblick gab es einen gewaltigen Ruck. Ich flog aus dem Wagen und landete in einem langgezogenen Graben, aus dem ich aber gleich wieder schreiend herauskroch, denn ich war nicht verletzt. Ich hörte Spektakel dem angrenzenden Eigentum, als ob etwas umgefallen wäre. Ich schrie aus Leibeskräften und eif in den dunklen Hof hinein; alle Familienangehörigen, Vater, Mutter und Tochter liefen mich dem Hofe fast über den Haufen, und da wurde ich erkannt. Der Man holte eine Laterne, und da sahen wir die Bescheerung. Das rote Licht bedeutete, dass der Weg geschlossen sei und ein grosser Graben den Durchgang vereitelte. Als ich dem Pferde die Peitsche gab, sprang es über den Graben, das Buggy folgte und ich auch mit einem Purzelbaum. Das Thier flüchtete sich in den Hof des nächsten Nachbars, hatte aber zuerst noch ein kleines Häuschen umgerissen, das nicht weit vom Hause stand und erwartete in einer Ecke des Hofes der Dinge die da kommen wollten. Da niemand verletzt war, half der gute Mann das Pferd wieder richtig anzuspannen, aber ich traute mich nicht, in das Buggy zu steigen, und so habe ich das Pferd bis zum Zuchthause geführt, wo ich dann unter den Gefangenen meines Amtes für eine Stunde waltete. Aber wie nach Hause kommen? Ich kannte einen anderen Weg, der dem Bahngleise entlang ging. Ich leitete mein Pferdchen zum zweiten Male, um sicher zu sein. Auf halben Wege kommt uns das grelle

Licht eines Zuges entgegen. Ich habe mich aus lauter Angst, aber auch aus Mut, vor das Pferd gestellt und es mit beiden Händen am Zaum festgehalten. Es wollte sich auf die Hinterbeine stellen, aber ich hielt fest bis der kleine Lamy-Santa Fe Zug vorbei gerasselt war. Pferd, Wagen und ich waren gerettet. Ich war für ein Paar Tage sehr nervös; dem entlassenen Jungen habe ich gleich seine Stellung zurückgegeben. Als der nächste Montag kam, an welchem ich mich zur Indianerschule begeben musste, fuhr der presbyterianische Minister in seinem Buggy an und lud mich ein, mit ihm zu fahren, denn er gab den wenigen protestantischen Indianern Unterricht. Das habe ich ihm nie vergessen. Oft hat er es so gemacht im Laufe des Jahres. Wir sind immer gute Freunde gewesen und ich habe ihn hochgeschätzt. Nachher, glaube ich, hat er das Ministerium verlassen, um sich einer mehr lukrativen Beschäftigung zu zuwenden. Er selber hat es mir gesagt, als ich ihn einmal in Tucson, Arizona, traf. Er hatte mich nicht vergessen.

Am nächsten Donnerstag musste ich wieder zum Zuchthaus. Ich wollte aber nicht zugeben, dass mir zu bange war, allein im Buggy zu fahren. Nun kam mir ein genialer Gedanke. Ich legte zwei breite und schwere Bretter unter das Buggy, aber über die erste und zweite Axe der Räder, so dass die Bretter hinter dem Buggy etwa ein Fuss und ein halb hervor kamen, so dass ich Platz hatte, darauf zu stehen, anstatt im Buggy sitzen zu müssen. Die Bretter habe ich mit dickem Drahte an den Axen fest gebunden, so dass sie sich nicht bewegen konnten. Ich hatte das alles im Geheimen und ganz allein getan. Als mein Junge das Pferd anspannte, war ich guten Mutes und anstatt ins Buggy einzusteigen, nahm ich die Leine in die Hand und stellte mich auf den Platz hinter dem Buggy, nämlich auf die Bretter. Der Junge schaute mich an, als ob er an meinem klaren Verstande verzweifelte. Die Sache ging aber gut und da die Strasse zum Zuchthause im Dunkeln lag, erregte ich nicht viel Aufsehen und kam auch glücklich am Ziele an. Wie ich gekommen, so fuhr ich nach einer Stunde wieder heim. Ich wollte gerade durch das Tor vor dem Hause einfahren, als das Pferd strauchelte und sich erschreckte und plötzlich anfing zu laufen. Die Überraschung war so gross für mich, dass ich rückwärts vom Trittbrett fiel und das Pferd, vielleicht mit erneutem Schrecken, mit Buggy, aber ohne mich, bis zum Wagenschuppen lief. Ich

sprang gleich hinterdrein, und als der Junge nicht gleich zur Stelle war, fing ich an, das Pferd auszuspannen, als ob nichts passiert sei. In der Nacht habe ich nicht geschlafen und das ganze Pastorsein woanders hingewünscht.

Am nächsten Morgen suchte ich Trost beim Pfarrer der Kathedrale. Ich erzählte ihm alles und er tröstete mich, dass ich schon lernen werde und dass mir doch nichts passieren würde. Ich sprach den Wunsch aus, lieber ein Reitpferd zu kaufen, als im Buggy mich mit dem dummen Schimmel abzumühen. Dazu hat er herzlich gelacht und nach kurzem Bedenken sagte er: „Ich verkaufe dir mein Pferd. Ich kann noch ein anderes kaufen. Dann bekommst du ein recht zahmes Tier.“

Ich wusste, dass sein Pferd ein sehr zahmes Tier war, denn wenn der Pfarrer durch die Straßen von Santa Fe fuhr, tat das Pferd immer als ob es vor einen Milchwagen gespannt sei und wollte an jedem Hause halten. Das kam daher: der Pfarrer machte oft selber, und schon seit Jahren, die Krankenbesuche in seinem Buggy mit dem alten Klepper davorgespannt. Ich nahm das Pferd für den annehmbaren Preis von fünfzehn Dollar, die ich nachmittags bezahlen musste. Der Pfarrer selber ging mit mir in den Stall und ich band das Pferd los und wollte es gleich mitnehmen. Da sagte mir der Pfarrer: „Steig darauf und reit zu Pferde, hier ist auch ein Sattel.“ „Nein,“ sagte ich, „ich werde den Gaul zu Hause ausprobieren“. Hätte ich das nur gleich getan, dann hätte ich das Pferd überhaupt nicht mitgenommen. Ich führte denn das Tier an der Leine durch die Hauptstrasse von Santa Fe und ich hatte eine Heidenarbeit zum Gaudium des Publikums durchzukommen wegen der dummen Gewohnheit des Pferdes so zu handeln, als ob es vor einen Milchwagen gespannt sei. Auf dem Wege nach Guadalupe rief ein Deutscher, mit dem ich schon einige Wochen bekannt war und der unter Theodore Roosevelt als Roughrider in San Juan tapfer gekämpft hatte, mir zu: „Vater, hat das Pferd Rückengrat-Schwindsucht?“ Das war Hohn und da habe ich gleich geantwortet: „Wenn Du in San Juan damals einen solchen Gaul geritten hättest, wärst du längst totgeschossen worden.“ Hätte ich besser Englisch gekannt, hätte ich ihn vor allen Leuten beschämt.

Im Pfarrhause angekommen, führte ich das Pferd zum Schuppen und legte ihm den Sattel auf. Dann rief ich den Jungen und sagte ihm: „Halte das Pferd fest. Stelle dich vor das Pferd

hin und halte es am Kopfhalter fest, aber lass nicht los bis ich es dir sage.“ Dann bin ich gleich aufgestiegen, aber das Pferd, anstatt vorwärts zu gehen, ging rückwärts und schlug mit den Hinterbeinen aus. Da gerade das Buggy in dem Eingangstor des Schuppen stand, schlug es die Lanze kaput und wollte immer weiter zurück. Ich schrie den Jungen an: Halte fest und zieh den Gaul vorwärts, damit aber war ich schon zwischen dem Hals des Pferdes und dem oberen Torrahmen eingezwängt. Was ich aus lauter Angst geschrien habe, weiss ich nicht, aber der Junge liess den Kopfhalter des Pferdes los und dann sprang das Pferd vorwärts und ich flog vom Pferde auf dem Boden. Das Tier lief schnurstracks zu seinem alten Herrn und zwar den gleichen Weg über diese St. Francisco Strasse; ich folgte nach, aber auf einem anderen Wege. Den Kauf machte ich rückgängig, was sehr leicht geschah, denn ich hatte die fünfzehn Dollar des Kaufpreises noch nicht bezahlt. Den Sattel liess ich nach einigen Tagen zurück holen.

Man muss sich an alles gewöhnen und so geschah es auch bei mir. Nach einigen Wochen verstand ich es, mit Pferden umzugehen und bin immer allein, sogar zu den entferntesten Missionen gefahren. Einmal nach der Rückkehr des Pfarrer von Frankreich passierte mir etwas sehr sonderbares. Ich musste zur Mission fahren und sollte einige Tage ausbleiben. Als ich mit dem Besuche der nächstliegenden Missionen fertig war, fuhr ich zur Mission Golden, ungefähr vierzig Meilen von Santa Fe. Ich war beizeiten da und ging nach vier Uhr nach der kleinen Public Schule, um dort den Religionsunterricht zu erteilen. Am folgenden Morgen las ich Mess in der kleinen Missionskapelle, nahm mein Frühstück und fuhr wieder heim, denselben Weg nehmend, auf dem ich ins Dorf hineingekommen war. Da steht vor dem Dorfe ein Mann in Civilkleidern, aber ich bemerkte einen Stern auf seiner Brust. Das muss doch etwas bedeuten, dachte ich, und so war es auch. Der Mann war der Dorfpolizist und wahrscheinlich nicht im besten Einvernehmen mit der katholischen Kirche, denn als ich flott an ihm vorbei fahren wollte, griff er dem Pferde in die Zügel, so dass ich anhalten musste. „Lassen Sie das Pferd los,“ schrie ich ihn an. Ich hatte eine Flinte im Buggy liegen, aber die konnte ich nicht erreichen. Da sagte er: „Sie können das Dorf nicht verlassen, sondern müssen einige Tage hierbleiben, denn der Ort ist unter Quarantäne. Wir haben die Masern hier.“ Auch Sie haben die Ma-

sern? fragte ich ihn erstaunt. Da wurde er fast zornig, aber ich habe ihn ordentlich heruntergekanzelt. „Wenn Sie keine Achtung haben vor dem Wächter des Gesetzes, verhaftete ich Sie.“ „Wissen Sie auch, wer ich bin?“ „Das soll mir gleich sein, wer Sie sind, aber Sie gehorchen dem Gesetz.“ Das Wort heisst in New Mexico oft sehr viel, besonders wenn ein Lump Wächter des Gesetzes ist. Bange war ich nicht, aber ihn aufzurufen war auch nicht gut.

„Welche Logik haben Sie denn in ihrem Oberstübchen?“ fragte ich ihn. Er wäre sicher wild geworden, wenn er überhaupt gewusst hätte, was Logik ist und ein Oberstübchen kannte er auch nicht. Da habe ich ihm klargemacht: „Weshalb haben Sie mich denn gestern ins Dorf herein gelassen: Sie hätten mir gestern Nachmittag sagen sollen, dass Sie und andere die Masern haben. Weiter, weshalb ist die Schule nicht geschlossen und sodann hätte ich keine Messe hier lesen sollen, um eine Ansammlung der Leute zu vermeiden. Wenn Sie mich nicht heimfahren lassen, werde ich Sie den Behörden anzeigen.“

„Ich bin die Behörde hier und Sie kehren um.“ Der Kerl wäre fähig gewesen, mich zu erschiesen, wenn ich meinem Pferd die Zügel gegeben hätte, und so kehrte ich um. Als ich wieder vor dem Hause meines Gastgebers anhielt, schaute der mich verwundert an: „Lazarus, was hast denn du im Gehirn, habe ich ihn gefragt? Weshalb hast du mir nicht gesagt, dass hier die Masern herrschen?“ „No, sagte er, ich habe keine Masern.“ Ich konnte ihm nicht böse sein, denn er war ein guter alter Mann. Deshalb sagte ich ihm: „Steige zu mir ins Buggy und dann fährst du mit. Ich erkläre dir alles auf dem Wege.“ Da hat er geschnaufen, denn er wusste gleich was los war. Also auch er hatte mir nichts gesagt! Als er sah, dass ich auf der anderen Seite aus dem Dorfe hinausfahren wollte, sagte er: „Da steht auch ein Polizist und wir kommen nicht durch.“ Einen Augenblick wusste ich nicht, was ich tun sollte. „Bleibe schön im Buggy sitzen und wenn keine Gefahr mehr da ist, kannst du heim wandern.“ Da fuhr er mit mir. Ich fuhr dann an dem kleinen Kirchlein vorbei und in einen tiefen breiten Wasserlauf, in dem kein Wasser war, hinein, und fuhr dann aufwärts. Als wir hinter dem Dorfe waren und uns niemand gesehen hatte, sagte ich ihm: „Nun sei mal ausnahmsweise gut, Lazarus. Du fährst mit mir bis zur nächsten Bahnstation, zwanzig Meilen entfernt. Wenn wir flott fahren, kann ich das Züglein nach Santa Fe erwischen

und ich bin um fünf oder sechs daheim. Du fährst wieder zurück in meinem Buggy, aber sorge dass du im Dunkeln an kommst, denn sonst wirst du erwischt und morgen früh fährst du wieder los und bringst Pferd und Buggy nach Santa Fe. Wenn du es gut machst, belohne ich dich in Santa Fe.“

(Fortsetzung folgt)

Schränke deine Bedürfnisse ein, so viel es dir möglich ist, um so viel wie möglich deine Freiheit zu bewahren: Mancher, sagt Horaz, dient lieber in Ewigkeit, ehe er lernt mit Wenigem zu leben.

Graf Platen.

Nachdem eine moderne Ethik und Lebenslehre nur verwirrend und verwüstend auf Ehe und Familie gewirkt hat, lenkt eine ernste Besinnung die Blicke von selbst auf die christliche Ehe- und Familienmoral und auf ihre weisheitsvolle und unbeugsame Normierung in der Kirche zurück, die, auch nach medizinischem und soziologischem Urteil, trotz aller Strenge sich heute als weitschauende Liebe zum Leben und zur Menschheit herausstellt. Bleiben wir die unerschrockenen Wächter und Kinder dieser Moral, die das alleinige Gegengewicht ist gegen eine verweichlichende, alles zum Abgrund reissende Sinnenkultur.

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